The godly sai-yngs of the old auncient faith-ful fathers / vp on the Sacrament of the the bodye and bloude of Chryste. New-lye compyled and translated oute of Latin intoo En-glish. By Jhon Ve-ron Seno-noys.

i. Cor. xi.

As often as ye eate of thys breade, and drynke of thys cuppe, ye shal shew furth the lordes death tyll he come.

¶ The names and times of ye holy doctors Whi= che we do folow in thys lyttle treatye.

AUgustyne was borne in Carthage, & was bisshoppe of Hippone, a Citie in Aphrica. He dyed in the yere of our Lorde. C C C C. xxx. when he was. lx xvi. yeres of age.

¶ Ambrose was Bisshoppe of Milane, in Lombardie, being a Romaine borne, he did florisshe vnder Theodosius the Emperour, in the yere of our Lorde. C C C. xxx.

¶ Athanasius the. xix. bisshop of Alexandria, died in the yeare of our Lorde. C C C. lxxix.

¶ Bede being Priest of thys countrey of England, then called Britaine, died in the yere of oure

our lorde. M. C C. xxxii.

¶ Barnard was in the yeare of our Lord. M. C. xl.

¶ Chrisostome beinge bisshop of Constantinople, dyed in the yere of our lorde. C C C C. xi.

¶ Fulgentius was bysshop of Rulspa, in Aphrike. Thys man did florish in all godly learning at ỳ time, ỳ Trasmundus king ofỹ Wandallians, did persecute the faithfull churche of Christe, in the yere of our Lorde. D.

¶ Gelasius, fyrst of that name was bisshop of Rome. iiii. yeres and died in the yere of our lord C C C C. xcvi.

¶ Hierome beinge borne in a towne of Italie, called Studó. dyed in the yere of our Lorde. C C C C. xxii.

¶ Origene being born in Alexandria, did florysshe in the yere of our lorde. C C. lxi.

¶ Prosper beinge of ỹ nation of Aquitaine, was Bishoppe of Reginum, and did florishe in ỹ yere of our lord. C C C C. lx

¶ Tertullian was of the citie of Carthage, in Aphrica, & did florish in the yere of our lord C C.

¶ The authour to the Christian readers.

¶ Because I was in Fraunce, which is so wyde,
Borne & brought vp, & not in ỹ English
Sins my birthes dai, as other writers be
Learned and taught: do I earnestlye,
Now you al that in England do dwell,
And profesſe Christ, ỹ euer springing wel
Desyre and pray, to take in good worth,
That I haue here wrought & set furthe.

To the right Worshypfull, Syr Jhon Yorke, Knight, treasurer of the Kinges Maiesties Mint in Southwarke, master of all ȳ Kinges wooddes, on this syde Trente, and Shriue of the noble citie of London, Jhon Veron wisseth healthe of soule and bodye, with encrease of dyuyne knowledge and vnderstandynge, from the heauenlye father, through our lord and Sauyoure Jesus Christe.

MEN are wonte, for the most parte, either of superstition, to attrybute to muche to the holy sacramentes, or of a lyghtnes and inconstancie, to attribute to litle vntoo them. Whyche thing we may easly se in the hystoryes of the olde auncyent Jewes, which had al-

wayes for an high sacramente, the Arke of the lordes couenaunt, that with plain wordes, is called the lord of hostes. For
ii. kin. vi. cha. in the second boke of the kinges, and. vi. Cha. the scripture doth testifye and saye: Dauid rising vp, went with all hys people, to fetche the Arke of God, whereupon the name of the lorde god of hostes. whiche sitteth vpon Cherubin, is called vpon. And this after ỹ phrase of the Hebrues, is as muche to say, as vnto whom a name is geuen, that it should be called **Jehouah**, or the lord of hostes sytting vpon Cherubin: Thys verely was a great mistery, and an high sacrament. But when the Israelites dydde attrybute to muche vntoo it, they were ouerthrowen, and subdued w̄ the warres of Philistyns, and the Arke also was taken and caried away into captyuitie. For so we do reade in the holy Bible, that Israel was ouerthrowen before the Philystins. iiii. M. men of them beyng slayne. And when ỹ people of Israel did return into the Campe, the elders and seniours of Israel, dyd say: Why hath the lord ouerthrowen vs this day before the Philistines

listines: We wyll bringe from Silo, the Arke of the lordes couenaunt, ỹ it maye be in the middest of vs, and saue vs from the handes of our enemyes. The people therfore dyd send to Silo, and did bring from thence the Arke of the lorde of hostes, sytting vpon Cherubin. And when the Arke of the couenaunt was come in to the Campe, all Israel gaue so great a shoute, that the earth did quake. Which crie and noyse, when ỹ Philistines herd and had alsoo knowledge, that the Arke of the lorde was come into the Campe, they were sore afrayde, sayinge: God is come into the Campe. Wo be vntoo vs. Who shall delyuer vs from the hand of these straunge goddes. These be the goddes that dyd smyte Egipt with so many plagues, yet notwythstandynge, be of a good chere, and fyght lyke men. So the Philistines did strike battaile, and Israel was discomfited, and fled euerye man intoo hys tente, and there was a greate slaughter done. For .xxx. thousande of ỹ Israelites footemen were killed, yea, and the Arke was taken. Now haue ye herd what the Israelites did attribute vnto ỹ Arke, and what misfortune both for this i Sam. iiii. cha

errour, and also for other synnes, they dyd then suffer and receyue of theyr enemyes. For the Lorde had not gyuen therefore the Arke vnto his people, that they shoulde put theyr truste in it, or beleue that it moughte delyuer and saue theym from the handes of theyr enemyes: but that it shoulde be a sygne and token of the presence and helpe of GOD and was therefore called the Lorde of hostes, because it shoulde be a certayne testymonye and wytnesse of the couenaunte made betwyxt God and the people. For it dyd testyfye that god would be presente, alwayes fauourable and familyare vntoo hys people. In the same Arke, the tables of the couenaunte were contayned and kepte, wherof it dyd get hys name, and was called the Arke of the couenaunte. Whyche when they dydde contrarywyse handle irreuerentlye, hauynge it in lesse estymatyon then they oughte, manye moze of them were slayne then when they dydde attrybute too muche vntoo it.

For when the Phylystynes beynge plagued with foul diseases, had brought the Arke agayne, and restored it too the

1. Samuel .v. and .vi. Chap.

Isra

Israelytes, the people whyche loked in it irreuerently were slayne. For the scripture sayethe: The Lorde dyd plague the Bethsemeites, because they had looked in the Arke of the lorde, and he did strike fiftye thousand and thrie score and tenne men. For it was forbydden by the lawe (as it is wrytten in the boke of Numery the forthe Chapiter), that no man shuld searche or loke in the Arke of the lord of hostes, wyth prophane and irreuerente eyes. Wherefore in the expolytyon and ministring of the sacramentes, that onelye whyche is prescribed in the worde of GOD, and the scryptures muste of necessytye be folowed. But nowe let vs cõpare thys worlde wyth those auncyente tymes, and we shall in thys matter fynd theym in all thynges lyke. For thou shalte fynde some whyche attrybute all maner of thynges too the Sacramentes and agayne there be some other whych doo attrybute nothinge at all vnto them Soo that in thys poynte, that whyche the heathen Poete Flaccus doth wryte proueth moste trewe. Fooles whyles they doo flye from one synne, they doo runne intoo an other contrarye vyce. ii. king. vi. cha

As if a manne forsaking prodigalitie shuld fal into begerly nigardshipe or forsakynge vngodlynesse, shulde fal into superstition.

For there be many whiche doo adscribe vnto the sacramentes, grace, iustyficatiō heaith and saluation most scrullye, as. S. Angustine doth say, worshipping and veneratin g the signes, for the thinges, whiche by the signes are signified. Such mē haue, and not without sacrilege and spyritual theefte, taken a waie from the faithfull, the cuppe of the lordes blonde. Besides that, all men doo knowe that they haue abused the lordes supper too heale diseases, to drive away foule spirites, too make fayre weather, and to many other vile and filthy things. And agayne how they vtterly subuerting the outward signes, dyd contende and affirme, that neyther breade nor wyne did remaine, but ỹ body and blond of the lord onely. Of the whyche maner of beynge in the Sacramente miraculouslye, they haue dysputed manye thynges, whyche thee apostles neuer knewe, beatynge into the ignorannte peoples eares, this oppynion, that is too saye, that these thinges were offered of the minyster in theyr Masse, for a satysfactyon of synne, bothe of the quycke and of the deade, as ye shall see in the decretalles of the hyghe Tryny-

Ye shall rede in their masse bookes howe thei said Mas for meselswin for scalde horses. &c.

tye

tye and catholyke fayth, *Titu. firmiter credimus*. All men doo alsoo knowe and see what worshyppe hath bene done, and is dayelye done too the mystycall breade of the Lorde: Therefore we do synne no lesse nowe in the Sacramente of the bodye and bloude of Chriſte, then the auncyaumtye dyd synne in the Arke of the Lordes couenaumte. Wherefore the righteouſe lorde, doth wythoute doubte punyſhe nowe the worlde, wyth greate & horrvble plagues. But nowe that theſe vngodlye and ſuperſtycyous opynyons of the Sacramentes, are oppugned by theym, that haue ſyncerely preached the iuſtyfycatyon offaythe, and truth of our Lorde and Sauyoure Jeſu Chriſte, not too thys entente that the Sacramentes ſhoulde be taken awaye, but that the abuſes why the are aboute theym, ſuperſtycyouſlye and vngodlye taughte, moughte be cleane abolyſhed: lo, by and by ſpryngeth furthe a newe ſorte of people, whyche is fallen intoo Scilla rouetynge too ſhonne Caribdis. For ſaye they: yf the breade be not made and turned into the verye naturall bodye of Chriſte,

Reade ỹ boke of ỹ decretals in the title fyrmiter credimus

Whi the lord dothe at this preſente time ſo horibly plague ỹ world.

Scilla and Caribdis are. i. parelous rockes in the ſe of Scicilia.

Christe, and the wyne into hys verye
blonde in deede, yea, yf the Sacramente
dothe not iustyfye, and bryng grace of
it selfe, then it is but bare breade and
wyne, nor it skylleth not whether we re
ceiue it or not. Thus these irreuerent per
sons do attrybute to little vnto the sacra-
mente, as the other dydde attrybute too
muche. Wherefore the Mynystre shall
wyth a wyse and reuerente symplycytie
kepe a meane betwene, and reiectynge
all those superstycyous and peruerse o-
pynyons, shall teache that twoo thyn-
ges in the Sacramente, muste be obser-
ued and consydered, that is too saye, the
sygne or earthelye elemente, as breade
and wyne, wyth the outewarde myny-
stratyon, and the thynge whyche by the
sygne is represented, as the felowshyp
of Christes churche, the body and blood
of oure Lorde, whyche beyng offered for
vs on the crosse, haue recouered vntoo
mankynde, the loue and fauour of God
in so muche that we be nowe made, tho
rowe faythe, and the holye spiryte wor-
kynge inwardely, the members and hey
res of Christe, partakers of euerlastynge
lyfe, and of all the benefytes of the one-

lye

What meane the Mynistre ought to kepe in ỹ sacramẽt.

lye begotten sonne of GOD, oure sa-
uynge healthe. Wherefore it is not y-
noughe for the Mynyster too preache
and set furthe onely the bare sygnes, ne-
glectynge the verye thynge it selfe, as
thoughe in the supper of the Lorde, the
faythefull shoulde be onelye partakers
of breade and wyne, as on the contrarye
syde, it is too muche, yf he subuertynge
vtterlye the sygnes, dothe teache thee
people to venerate and worshyppe the
sygnes, for the thynges sygnyfyed by
theym: for as the sygnes and tokens
oughte circumspectlye too be lymytted,
soo we muste haue alwayes a greate re-
specte too the thynges signyfyed.

The bare sygnes onelye ought not too be set furth vnto the people.

In the matter therefore of the Sacra-
mente, the chyefe and pryncypall thyn-
ges therof, must be with a due reuerence
set furthe and commended vnto the peo
ple, that is too saye: the heauenlye and
gratuite benefytes of god, wherwith he
doth ouerwhelme vs daily & hourely v-
sing in the meane season thys outwarde
signe, as a certaine token and testimony
of hys benefycence and lyberalytye to-
warde vs. For with the sygnes as wyth
vysyble wordes he dothe put befoore

The chiefe and principal thinges in ỹ matter of ỹ sacrament must be earnestlye rehersed and set before ỹ eyes of the people.

oure

our eyes his benefites, by theym testifyinge and declaryng what he wyll do for vs, if we come vnto him, with adue faith

What the pastoures are bound to doo when the congregation goeth aboute to celebrate the maundye.

Wherfore it is most necessarye that the pastores do, with the promise of God, & swete sentences of the gospell, stire vp the fayth of the congregation, whē they go aboute too celebrate this sacramente, for without fayth, the sacramente dothe not profyte, but hurte, not of it selfe, nor through the fault of the faithful minister but throughe the vnfaythfulnes of hym that receiue it. Secondarelye in this supper, ỹ people must be exhorted to thankfulnes, to laude and prayse God, for the death of our sauyoure Jesu Christe. For Paule sayth: as often as ye eate of thys breade, and drynke of this cuppe, shewe furthe the lordes deathe tyll he come.

1. Cor. xi. chap

Why the lordes supper is called Eucharistia.

And for thys cause it was called partely *Eucharistia*, that is too saye: thankes geuyng. Moreouer they must seriously & earnestly inculcate and beate into ỹ heartes of the people, charitie, loue, studye of concord and true innocencie. Vntoo the which thinges, the sacrament if it be duely ministred, dothe in a maner of it selfe, moue and rauysshe all men. For who is

so

so dul, and without vnderstanding, whiche with this most earnest rehearsall of the benefites of God,, beysdes that, the goodnes of Chryste, with a visible appearaunce, signe and token, beynge put before hys eyes, would not be moued too thankefulnes, and mutuall beneficence? Who would not kepe him selfe from the vncleannesse of this worlde, when he seeth and heareth that he is made a membre of Jesu Chryste? Againe, who would not loungly embrace his Chrystian brethren, whome he heareth also too be the lymmes of Chryst? and to be before god so highly esteemed, that he gaue hys onely begotten sonne, too suffer deathe for them? And truely the sacramente is a testimonyal, wherewyth we do testyfye a mutuall faythe betwene vs, and are in a maner confederate together. We do eat all of one breade, and drynke of one cup The bodye and blonde of Chryste dothe fede vs all to euerlastyng lyfe. We are all quyckened wyth one spirite. We are al the members of one bodye. Therfore we ought not to disagre amonge our selues, but in Jesu Chryst to loue one an other, and to haue al one mynde, and one

The Sacramēt is a testymonial or witnes of mutual faith & loue

faythe

faythe. Suche thynges dyd the Apostles increate vpon, when at anye tyme they dyd minister the sacrament of the bodye and bloud of Christ, without any subtyl disputacyon or reasonyng: Whose example, whosoeuer seketh the profyte of the congregation of god, he shall folowe. All his intent and endeuoure shall be that ỹ churche may vnderstand the right vse & institution of this sacrament, and flie frō suche curiouse and vaine questions, onely studying to be, throughe faithe, partakers of the thynge sygnified in the sacrament: That therfore the commune people whyche is vnlearned and knoweth not the tongues, maye the better vnderstande how they ought to receyue thys sacramente, all superstitious peruerse opinions, beyng vtterly extirpated and banished from emong the faythful subiectes of this victorioufe and illustre realme I haue at thys presente tyme compyled and translated out of Latin into English the sayinges or opinions of ỹ auncyente faythfull fathers vpon the sacrament of the boody and bloude of Christe. Wherby al men may learne in what reuerence this sacrament, as a seale of the lyuynge

Whosoeuer seketh the profyte of Christes churche, must ensue & folow ỹ example of the apostles.

God

god, ought to be had, and how the pure and syncere antiquitie, did kepe it selfe alwayes within the limites and bondes of the sacred scriptures and worde of God beyng in this poynte farre from the impietie and vngodlines of our antichristes whych treading vnder fete, the instituty-on and ordynaunce of our sauyour Jesu Christe, the eternall wisedome of the heauenly father, did studye for naughte else but to set vp their owne inuentions and dreames: Wherwith the myndes of many men are so intoxicated and poysoned that it is almoste impossyble to cure and heale them. But I trust that when they haue read this small treatye, whych contaynethe ẏ myndes of the olde doctours which almoste all, were by and by after the apostles, beyng faythfullye translated for theyr erudition into their mother tongue, they (I meane them which of ignoraunce, and not of malyce do erre, wil be the more ready to forsake theyr blynd error, and to folow & embrace the truthe which our most soueraigne lord, ẏ King & his honorable counsail hath set furthe. And now because ẏ I do know ẏ youre mastership hath bene alwaies a louer of

The pure and sincer antyquitie did alwais kepe it selfe wi in the inclosures of ẏ word of god, in the matter of the sacramentes. The antichristes do treade doun the ordinaunces of Christ ẏ theyr vngodly muētiōs, & dremes may be set vp.

the truth, and a hater of superstition, and vngodlines euer, as a valiaũt champione of ẏ lord, w̃ the sweard of the spirit, whiche is gods word, defending the veritye, to ẏ vtter ouerthrowing & subuersion of al vngodly errors, which w̃ the vehemẽt & godly spirit of such worshipful men, as your mastership is, being plucked vp by ẏ rootes, w̃out any doubte, the kyngdõ of Antichriste, can not stand no longer, but vanish away as the mist, with ẏ beames of the bright shining sonne: I haue thought expedient and mete to dedicate this litle work vnto you, in tokẽ of gratitude & due beneuolence toward your mastership, beseching moste mekely, ẏ ye of your wont goodnes & facilitie vouchsafe to accept this my rude labour. Herafter wyl I set furth better thinges, in youre masterships name, w̃ the grace of the lyuing god. Who of his infinite mercifulnes preserue your good mastership, & mi good Lady, your trew louynge spouse & wife, and with his holy spirit so rule and guide your hertes in all your affayres, ẏ what so euer ye thynke or do, may be to the glorye of god, and saluation of youre soules. Amen.

Vngodlye errours beynge plucked vp bi the rootes, Antichristes kyngdom can stand no longer.

¶ To

¶ To the christen reader, Jhon Veron wissheth health of bodye and soule, from ye heauenly father, throughe oure lord Jesu Chryste.

BEfore ye I procede anye farther, good christē reader, yu shalt vnderstand ye ye holy fathers of ye auncient & primitiue church do in manye places of their writinges, cal this Sacramente the bodye and bloude of oure Lorde and sauyoure Jesu Christe. Whyche thynge verelye they dyd, notte because that they had anye suche carnall opynyon in them as is nowe amonge a greate sorte of learned menne, and greate Clarkes, but because that they beynge thorowelye exercysed in the holye and sacred Scriptures of the Byble, had learned, that the Sacramentes of holye thynges, dyd take the names of the verye selfe same thynges, whereof they are Sacramentes.

Fyrst, they had read ye ye sacrament of circūsitiō, was called, *Pactū siue fœdus domini* *Augu. ad Boni facium.* Gene. xvii. cha

in the couenaunt of ẏ lord. Which thing notw̃standing was not ẏ very couenant in dede: but a signe, tokẽ, sacrament & memorial of the couenaunt ẏ was betwene god and Abraham. Again, how ẏ Jacob did cal the altare that he had builded vnto the lord, *Deum Bethel*, the God of Bethel, and the place where he wrastled w̃ the aungel. *Phuiel seu Phaniel*, the face of god. Now (as I suppose) noo man wyll nidge or thinke, except he were without al humain vnderstanding, ẏ ẏ same heap of stones which Jacob had gathered together, was ẏ God of Bethel, or ẏ place where he wrastled w̃ the angel, was the face of god in verye dede. But whye are they so called thẽ? Verelye ẏ the name it self might put men in remembraune of ẏ thing ẏ by thẽ was signified & betokened Euen as afterwardes, when ẏ childrẽ of Israel wer deliuered out of Egipt, ẏ pascal lambe (which was a sacrament most reuerently kept alwaies emong ẏ Jues) was called *Pesac, id est transitus domini*, ẏ lordes passeouer, that they hearinge this word, passeouer might immediatly cal in to their remembraunce, the innumerable benefites of their mighty & omnipotent

Genes. xxviii. Chapi. & xxxii. Chapiter.

Exod. xi. Cha

sauyour

sauiour. Which passing by throughe the land of their enemies, did slaye al ꝑ furste borne of Egipt, & so with a mighty & stretched furth arme, did bring them safe thorow ꝑ red sea, from al misery, wretchednes & thraldom, into a land that floweth with milke & hony, And verelye when ꝑ lambe was once selected, chosen & taken out of ꝑ flocke, and applied to ꝑ holy vse that god, by hys seruaunte Moises, had before theyr deliueraunce out of Egipte instituted and ordeined, it was noo more called a lambe, but ꝑ passeouer of ꝑ lorde Which phrase & maner of speaking, all ꝑ auncyente fathers and prophetes of the old Testament, did vse alwayes in theyr sermons and writynges. And our lorde Jesus Christ, the euerlastinge wisedome of god the father, did confirme the same, when he did institute and ordaine the sacrament of his death and passyon vntoo vs, callynge the sacramente of his bodye & bloud, by the very name of those most holy and sacred thinges, which by it are signified. That when in the celebratyon of the holy misteries, we doo heare these wordes. *This is my bodye, and this is my bloud*, Marke well good reader the ana

logie of ỹ old & new sacraments, for he ỹ
saith of ỹ lamb, *This is the passcouer of the*
lord, which this night shal passe by, doth
say also of ỹ bread, *This is my body*, which
shal be deliuered for you, we by & by put
before our eies that most precious body,
which so pitiously on ỹ crosse, was brokē
for vs, & also his most holy & sacred blud
which w̄ the handes of ỹ vngodlye, was
shed for our sinnes, wherfore (as I haue
said before of ỹ lambe) when the bread &
wine, is by ỹ true and faithful ministers
preaching & annunciatyng ỹ lordes death
and passion vnto ỹ christen people, appli
ed vnto ỹ thing which our sauioure hath
ordeyned, it is no lenger called bread and
wine (though in some places of ỹ scriptu
res we fynd that both Luke & Paule do
cal it bread, & the cup) but the bodys and
bloud of our lord: and for this cause doth
S. Paul say: he ỹ eateth of thys bread, &
drinketh of this cup vnworthely, shal be
gylty of the body & bloud of ỹ lord. As if
he should say: he ỹ regardeth not the pur
pose, for ỹ which, Christ did institute this
sacramente, which commeth not vnto it
with a spiritual hunger, to eate throughe
faith his very body, and with a spirituall

thirst,

thirst, to drinke through faith, hys verye bloud which by ẏ breade & wyne, are represented, he ẏ doth not put away al malice, rancor, & vncharitablenes from hys hert, & study to vnitie, loue, and concorde which by this mistical breade is betokened vnto vs, he that doth not come vnto this feast & banket with a mery hert, geuing god herty thankes, for our delyueraunce out of synne, he which dothe not much more eat ẏ death of the lord in his hert, then ẏ bread ẇ his mouth, is giltye of ẏ body and bloud of ẏ lorde and so he doth eate and drinke his owne dampnation, because he maketh no difference of ẏ lordes body, ẏ is to say, putteth no difference betwene this eatinge & other eating, which serueth onelye for the bealy, where as this eating was instituted & ordained to serue the soule & inward man. And therfore he ẏ abuseth it to ẏ flesh, eateth & drinketh his owne dampnatyon, and commeth vnworthely to the banket where the sacramente of Christes bodye is eaten, yea, where ẏ body of ẏ lord is eaten, not carnally with the tethe and bealy: but spiritually with hearte, faith, and spirite. These phrases, I saye, and manet

of speaking do the holye fathers vse many times, when they do intreat vpō this sacrament, which at the first sight, maye seme to avow the bodely and carnal presence of Christ, in the sacrament & holye supper, but if they be wel pondered, mē shal sone perceiue & vnderstand howthei ought to be taken. For it is the custome & vse of the auncient doctors, when they speake of the sacrament & outwarde eating, to apply vnto the sacrament & outward eating, the frutes, profites, & condi tions of the spiritual & inward eatinge, & also of the thing it selfe, which by ẏ sacrament is signified. Because ẏ in a faithful man, thei are so ioyntly ioined, ẏ the one is neuer without ẏ other: As by example we say ẏ god died & suffered for vs, & yet the godhead of Christ, by the which part onely he is called god, dyd neuer suffer. But because ẏ the godhead is so anexed vnto the manhod, that they both make but one person, it is said ẏ god suffered for vs Which thing, if it be wel loked vpon, cō sidered & weied, shal be fonde to be an abused & an vnproper speache, & yet neuertheles, it may wel be vsed, if men vnderstand what is meant therby. A very like

example

example haue we in the thirde of Jhon. Where Christ saith, no man ascendeth into heauen, but he ꝑ descendeth frō heauē the son of man which is in heauē. Marke & vnderstand: this scripture doth say & testifye, that the sonne of manne was then in heauen, when he spake these wordes, vnto Nicodemus, here vpon earth, whiche thing al wisemen do graunt ꝑ it was spoken. *propter vnitatem personæ*, ꝑ is too say, for the vnitie of ꝑ persō. For though his godhead were in euery place at that time, yet was not his manhod, by ꝑ whiche he is called ꝑ sonne of man, in heauē at ꝑ time: And yet Christ said ꝑ it was in heauē for his vnitie of ꝑ persō. For hys godhead was in heauen, & because ꝑ the godhead & manhode do make one persō therfore ꝑ was adscrybed vnto the manhode, which was verified vpō ꝑ godhed But now by the sacrament of baptisme we wil make this our matter more manifest & plain. In this sacrament (I meane baptisme) the inward working of the holy gost, is euer in the faithful persons, annered vnto ꝑ outward ceremonies: Therfore sometime the fruicte of the inwarde baptisme is adscribed vnto the outward

worke, & so ẏ scripture vseth to speake of ẏ outward baptisme, as though it wer ẏ inward, ẏ is to say, ẏ holy gost. And ther fore S. Paul doth saye, ẏ we are buryed wꝫ Christ, through baptisme, & yet ẏ outward baptisme did but signify this buryal. And again Paul doth say, as mani as are baptised, haue put Christ vpon them And yet in dede our outward baptisme, doth but signify ẏ we haue put Christ vpon vs: But by ẏ inward baptisme, whyche is the water of life, & the spirit of god we haue in dede put hym on, we liue in him, & he in vs. Which thyng truely cannot be verified of ẏ outward baptisme in thē, which do not receiue it wꝫ faith. For vnto them it is but a bare sygne, wherof they get no profit, but damnatiō. And verely so it is of ẏ sacrament & holy supper of our lord. For in it ẏ scripture & all the auncient doctors do adscribe vnto ẏ outward worke & ceremony, which is onely true in ẏ inward veritie. For they onely eat ẏ flesh of the lord, & drinke his bloud not carnally wꝫ teth & mouth: but spiritually wꝫ faith. which dwel in Christ, and in whō Christ dwelleth: The veritie it selfe saying: he ẏ eateth my flesshe, & drinketh

my

my bloud, dwelleth in mee, & I in hym.
Thus ye may se, how ꝑ holy fathers of ꝑ auncient & old church ought to be vnder standed in this matter of ꝑ sacramente & supper of ꝑ lord. Which they do cal *Eucharistiam*, a thankes geuing, because ꝑ by it the faithful & godly, are moued too geue high & immortal thankes vnto god, their heauenly father, for ꝑ death of his onely begotten son, Iesu Christ. Sometime *Synaxin*, ꝑ is to say, a charitable cōming to gether of ꝑ faithful, vnto thys holy maūdy & feast of euerlastinge life. And otherwhiles a sacrifice, because ꝑ as Chrisostō saith, it is a memorial of ꝑ omnisufficient sacrifice, ones for euer offered in ꝑ altare of ꝑ crosse. Yea ꝑ very minstaries (ꝑ truth compelling thē to ꝑ same) do cal it ꝑ mystery of faith, & the sacrifice of laude and praise. These thinges therfore, good christen reader, ꝓ shalte depely prynte in thy mind & memory, ꝑ thou maieste hereafter wtstand ꝑ enemies of ꝑ truth, which euery where do boste & crake, ꝑ the holy doctors do stand & make for thē, where as yt they be wel vnderstanded, they do all against them. For that whiche they doo brynge out of Cipryan and Ambrose, all godly learned men do agre, that they

they were not Cipryans nor Ambroses
workes, but workes falsly adscribed vn-
to them, by such false antichristes as intẽ
ded to bryng in this erronius, doctryne
into the churche of Christe. Therfore let
no such sayinges moue the, but sticking
to the spirit which quickeneth, studye w̃
al thy endeuour, to be made one body w̃
our head, Jesu Christ, which in his glori
fied body, sitteth on ẏ right hand of god
the father, tyl his enemyes be made hys
fote stole. As for my parte, I wil daily &
hourely beseche that almighty lorde, the
father of al mercy and comfort, why the
did send his onely begotten sonne, Jesu
Christ into this world, with al plenitude
of heauenly doctrine, bidding vs to hear
him, as his welbeloued son, ẏ he vouche-
safe with his spirit, to kindle, rauishe and
inflame our heartes, to the feruente loue
of his doctrine onely, ẏ so with one faith
and one consent, reiecting the dreames &
doctrines of men, we maye fede oure
soules with the heauenly fode of
the Scriptures and worde of
god. To whō be prayse
glory and honour
for euer. A-
men.

¶ The godly sayinges of the old faithful fathers, vpon the sacrament of the body and bloude of Christ.

¶ Augustyne, in a Sermon made to the chyldren and infances, touchynge the sacramente.

THat, which ye se in ỹ altare of god, ye dyd se it also, the nyghte before: But what it was, what it doth mean, and of how great a thyng it doth contayne a sacrament, ye haue not yet herd. That therfore which ye do se, is bread, and that whiche is set before your eyes, is a cup: But touching that wherin your faith desireth to be instructed: The breade is the bodye of Christ, and the cup his bloude. Truely, this is briefly spoken, and which paraduẽture might suffise

Thys Sacrament is a matter of faythe.

suffise the faith: But faith requi
reth further instructyon. For ȳ
Esaie.vi.cha. prophet sayth: except ye beleue
ye shal not vnderstand. There-
fore ye may say vnto me nowe:
Thou hast bidden vs to beleue,
expound, ȳ we may vnderstand
For suche an imaginatyon may
rise in any mannes mynde: We
know ȳ our lord Jesus Christe
dyd take hys flesche of ȳ Virgin
The carnall nature of Christ is here shewed & de clared. Mary. He beyng an infant, did
sucke, was broughte vp, dydde
growe, and came to mans state
He did suffer persecution of the
Jues, he was hanged vpon the
crosse, & there he dyed. He was
buryed, and the thyrde daye he
rose again. On what dai it plea
sed him, he did ascende into hea
uen. Thether dyd he carye vp
hys body, from whence he shall
come, too iudge the quycke and

the

the deade. There he is now sit tynge on the ryght hand of the father. Howe can :ergo, ỹ bread be hys bodye, and the cuppe, or that whiche is in the cup, be his bloude: These thinges brethrē are therfore called sacraments because that in them, one thing is sene, and an other thinge vnderstanded. That which is sene hath a bysyble apperaunce or forme, but that whych is vnderstanded, hath a spiritual vtilitie & profit. If thou wilt thē vnderstand ỹ body of Christ: hear the apostle, saying vnto ỹ faithfull: Ye are ỹ body of Christ, & hys membres. Therfore, if ye are ỹ body of Christ, & hys members your misteri is put vpon ỹ table of ỹ lord, and ye receiue also the mystery of the Lorde. To that which ye are, ye answere: Amen,

i. Cor. xii cha. We our selfs are the bodye of Christe.

and

and in aunswearynge, yee subscribe vnto it. Thou dost heare therfore the body of Christ, and thou answerest. Amen. Be thou a membre of the body of Christ that thy Amen, may be true.

Why is it therfore ministred in breade? Let vs here brynge no thyng of our owne, but heare ỹ apostle him self, which when he speaketh of the sacrament, saith

1. Corinthi. x. Thoughe we be manye, we are one breade, and one bodye. Understand and reioyce: Therein is vnytye, godlines, truth, and charitie. Though we be manye (saith he) we are one bread and one bodi: Remembre ỹ bread is not made of one corn: but of many. When ye were exorcised, ye were in a maner ground, when ye were baptized, ye were as a man should say, knode together

How ỹ bread is made.

When

When ye did receyue the sancti fication of the holy gost, ye wer in a maner, baken. Be ye ẏ, whiche ye se, and receiue ẏ which ye are. The apostle did say this of ẏ bread. Now what we oughte to vnderstand of ẏ cup, though not one word therof is spoken, yet it declareth and sheweth it selfe sufficyently. For euen as, ẏ there may be one visyble forme of breade, manye Cornes are knode together in one (asthogh that were done, which the holy scripture doth saye of the faithful, they had al one mynd, & one hert to god) so remembre ye brethrē, wherof wine is made. Many grapes do hang vpō a cluster but ẏ licour of ẏ grapes, is confounded together in one. Soo our lord Jesus christ signifiyng vs, & willing vs to pertayn vn-

A mete or apt similitude and comparisō betwixt ẏ faithfull that are brought vnto ẏ faithe, and ẏ bread whych is made of manye cornes.

Actes. liii. cha

How wine is made.

The sacramēt is a mistery of vnitie & loue.

to him, did consecrate vpon his bourd, ỹ mystery of our peace & vnitie. He ỹ receiueth the mistery of vnytye, and doth not kepe the knot & bonde of peace, doth not receiue the mistery for him selfe: but a witnes agaynst hym selfe: ffor no man ought to dout but that euery one of the fayth full, is made partaker of the body and bloude of Christe, when in baptisme, he is made a member of Christe, and that no man is put or enstraunged from the partakynge of this breade, and of this cup, if he be in the vnitye of the body of Christ, though he doth depart out of this worlde, afore that he doth eate of thys bread, and drinke of this cuppe. For he can in no wise be depryued of ỹ partaking & benefyt of this sacramente, when he hath

The yong babes being baptyzed, are also partakers of ỹ body of ỹ lord thoughe they do die afore ỹ thei do receiue the sacramēt.

founde

foūd & gotten ỹ self same thing ỹ the sacrament doth signifye.

¶ Out of a sermon of S. Augustine, touchyng the sacramentes of the faythfull, made vpon the seconde holye daye of Easter.

¶ Because that Christ hath suffered for vs, he hath betakē vnto vs in this sacramēt, his body & his bloud, whych he hath also made, euē vs our selfes. For we are also made his body, and by hys mercye wee are euen the same thynge that we receyue. Remembre that ones ye were not, and ye haue bene created. Ye were brought into ỹ flooze of the lorde, wyth the laboures of the Oxen, that is too saye, of them that did preache ỹ gospel, yee were threlshed. Whyles youre Cathechysme lasted, ye were kept in the barne. Ye did giue your names, & began to be

How we are made ỹ lordes breade,

Cathechisme is as much to saie institutiō and teachynge

ground, with fastinges & exor-
cysmes. Afterwardes, ye came
to ỹ water, & beyng knode, wer
made the bread of the lord. Lo
what ye haue receyued. There
fore as that whiche ye see, was
made one, so be ye all one in lo-
uinge etche other, in keppng e-
monge you, one fayth and hope
and one indissoluble loue. Here-
tiques when they do receiue ỹ
same, they do receiue a witnes
against thẽ selues, because that
they seke a diuisiõ, wheras this
breade doth betoken an vnitie.
So ỹ wine was in manye clus-
ters, & now is one. It is one in
the swetenes of the cup, after ỹ
pressing of the wine presse. And
ye after your fasting and labou
res, after your humylite & con-
trition of hearte, are in ỹ name
of Christ, as if a man should say
come

Let vs be one in loue as the bread is made one of many cornes.

come to the Chalice of Christe. There are ye vpō ỹ table, there are ye in the chalice. And together with vs ye are. For we receyue it together, we drynke it together, because we liue together. If any man do eat of this bread, he shal liue for euer, & the bread which I shall geue, is my flesh, which I shal geue for ỹ life of the world. When should flesh vnderstand howe he dydde call bread flesh? That is called flesh ỹ flesh doth not vnderstande, & much more flesche doth not vnderstand it, because ỹ it is called flesh, for they were astonied at it & murmured emong thē selues thinking ỹ it could not be done. My flesh (saith he) for ỹ life of ỹ world. The faithfull do vnderstand the body of Christ, if they thē selues do not despise to be ỹ

Flesh is takē in thys place, I meane the flesh whyche doth not vnderstand, for a carnall man ỹ vnderstādeth al thinges after ỹ flesshe, & as they are spoken.

Ye shall haue these wordes vpon Jhon, ỹ xxvi. treatye.

body of Chriſte, let thē be made ỹ body of Chriſt, if they wil liue with the ſpirit of Chriſt. Onely the bodye of Chriſte, doth lyue with the ſpirite of Chriſt. Take ye hede my brethren, what I haue ſayde. Thou arte a man and haſte bothe a ſpiryte and a bodye. I vnderſtand by the ſpirite, that which is ralled ỹ ſoule wherewyth thou beinge a man arte compacte and made. For thou doeſt conſyſte of ſoule and bodye. Thou haſte therfore an inuyſyble ſpiryte, and a vyſyble bodye. Tell me whether of thē hath his lyfe of the other. Hath thy ſpiryte hys lyfe of thy body or thy bodye of thy ſpiryte? All menne lyuynge wyll ſaye: wee haue lyfe of the ſpirit. And lurely, he that can not anſwere this I can not tel whether he liueth

We can not liue w̄ the ſpirit of Chriſt except we be in the body of Chriſte.

The ſpirit is takē in a man for the ſoule,

or not. What do aunsweare all men lyuynge? Truely we haue lyke of sure spirite. Wylte thou thē liue with ỹ spiryt of Chriſt? Be thou in the body of Chriſte. Doth my body liue with thi spirit? My bodye lyueth with my spirit, and thy body liueth with thy spirit. The body of Chriſte, can not liue: but wt his spirit of Chriſt. Therfore ỹ Apoſtle S. Paule, expounding this breade saith: Though we be many, we are one breade and one bodye. O sacramente of godlines. Oh signe of vnitie. O bonde of charitie and loue. He that will liue hath wherewyth he may lyue, let hym come nere, let hym beleue, let him be incorrupted and quyckened. Lette hym notte god from the ioynture and compage of the members. Let him

He ỹ is not in the bodye of Chriſte doth not liue in the spirite of Chriſt, & therfore he is not his, and ỹ eatynge of the sacramente profiteth him nothing. i. Corin. x.

How sinners may be made thee bodye of Chriſte.

not be a rotten limme, which deserueth to be cut of, let hym not be croked, wherof he may be ashamed. let him be fayre, plain & whole, let him cleaue to the bodye. Let hym lyue to God, thorow god. Let hym now labour in earthe, that afterwardes he maye lyue in heauen.

¶ In the same Sermon.

The misticall bread & drink is ẏ feloshyp of the faythe ful.

HE wyll that this meate and drinke, shuld be vnderstand to be ẏ felowship and societie of his body and of his membres, which is ẏ holy congregation in his predestinate and called, in his iustyfyed and glorified sainctes and faithful. Of ẏ which the fyrst is done alredy, that is to say, predestination. The second and thyrd are done, be now a doing, and herafter shall be done, ẏ is to say, call

The .iiii. degres of mans saluation.

ling

ling and iustificatiō. The fourth is now in hope, & hereafter shall be fulfilled in dede, ỹ is to saye, glorifyinge. The sacramente of this thing, is prepared in some place daily, and in some place, at certain appointed times, as vpon the sonday. And it is receyued at ỹ table of ỹ lorde, of some vnto life, and of some vntoo destruction. But the thing it selfe, whose sacrament this is, is receyued of all men vnto lyfe, and of no man vnto destructiō, who soeuer is partaker of it. For my flesh (saith he) is meate in dede, and my bloud is drinke in dede For sithe that men do onely desire and couet, with meate and drinke, to put awaye their hunger and thyrst: This meate onely (whiche maketh them, of whō it is taken, immortal and incor-

The thynge signifyed bye the sacamente is vnto all mē that are partakers thereof vnto lyfe and to no man vnto destructiō.

ruptyble) and thys drynke can do it, that is to saye, the felowshyp of the saynctes, where full & perfite peace and vnytye shal be. Wherefore, (as holy men of god, haue perceyued before vs) oure Lorde Jesus Christe, dyd betake hys body and his bloud in those thinges whiche can be redacted into some one thynge of manye. For the one is made of many cornes, one: and the other doth runne together into one, oute of manye grapes. He that eateth my flesshe, and drinketh my bloud, dwelleth in me, and I in hym. This is therfore to eate that meat, and to drinke that drinke, to dwel in Christ, & to haue Christ dwelling in him. And by thys, he that dwelleth not in Christe, and in whome Christ doth not dwel, doth neither

This meate is the felowshyp of ỹ saynctes.

Why Christe did betake vnto vs his bodi and bloude in breade & wine

Jhon. vi. cha.

An vngodlye person eateth nothing but the signe though he receyue neuer soo often the sacramente.

ther eat his flesh, nor drinke his bloud, though he doth eate and drinke the sacrament of so high a thing, to his own dampnatiō.

¶ Augustin. i. quinquage. Psalme. xxxix.

¶ That first sacrifice being abolished, ỹ brent offerings of rammes, gotes, calues, & other beastes, beinge taken awaye: The lord would none of them. Why would he none of thē, sith ỹ at ỹ first he wold haue thē? Because that they al were words of promise, and the words of promise, when that is come, whych they do promise, be not vsed or spokē A man is stil called a promyser, till he doth geue. When he hath geuen, he dothe chaunge hys wordes. He doth not saye styll: I wyll geue that whyche I haue promysed: but I haue gyuen, and soo he hath chaunged hys

All the sacrifices of the old law were but figures & shadows of that only sacrifice ones offred in the crosse, whiche sacrifyce endurethe forever: nor we nede no more sacrifices but of praise and thankes geuinge. &c. The promyses made is now perfourmed.

hys wordes. Why did this word please hym fyrst, and why hath he chaunged it? Because it was a worde of that tyme, & for that time it dyd please. Whyles the promise lasted, it was spoken & vsed. But when that is geuen, which was promysed, the wordes of promise are taken away and the wordes of performaūce geuen. Therfore those sacrifyces, as wordes of promise, are taken away. What word of performaunce is geuēn vs? That body which ye do knowe, whyche wold god ye knew not to your owne dampnation. Thou woldest no sacrifice (saith he) nor oblatyō. What then? Are we now left without a sacrifice? God forbid. For saith he, thou hast made me a body. Therfore thou woldest none of them, because thou

Psalme. xxxix.

migh-

mighteste perfoꝛme thys. The perfoꝛmynge of the pꝛomyses hath taken away the woꝛdes of pꝛomyse. Thys was pꝛomysed wyth certayne signes. The syg nes be taken away, & the truth which was pꝛomised, is alreadi geuen and exhibited. We are in this body, we are partakers of this body. We knowe what we do receiue. And ye that knowe not, learne: and when yee haue learned, beware that ye receiue it not to your own dampnatiō. Foꝛ he that eateth & dꝛynketh vnwoꝛthely, doth eate & dꝛinke hys owne dampnation. A body is made vntoo vs, let vs bee made perfite in the bodie. i. Coꝛ. xi. cha.

¶ August. in the. xxvi. treatie vpō Jhon.

HOw manye do receiue of the altare, and dye: yea, by receauing do in curre

1.Cor.xi. cha

curre death. Wherfore the apostle saith: He doth eate & drinke hys owne dampnation. For the morsel of the lorde, was poyson vnto Judas, and yet he did receiue it, & when he had receiued it, ỹ enemy did entre into hym. Not because ỹ he had receiued any euil thyng: but because ỹ he being wicked, did receiue it wickedly. Marke ye therefore brethren. Eate ye thys spirytuall bread, spiritually. Bring innocencie of life, to the altare. Though your sinnes be daily & quotidian, let not them be deadly. Before ỹ ye come too ỹ altare, take ye hede what ye saye. And forgeue vs oure trespaces, as we forgiue them ỹ trespace against vs. Dost thou forgiue, it shal be forgiuen vnto the. Come bolde lye, it is bread, and not poyson.

Let noo man come to the lordes table except he repente truely.

The lorde can not be deceyued of any man.

But

But se whether thou doste forgeue or not, for if ẏ doest not forgiue, thou makest a lye, and liest vnto him, whom thou canst not beguyle. Thou mayest make a lie vnto god, but thou canst not deceiue god. He knoweth what thou doest: He seeth the within, he examyneth ẏ win, he loketh vpō the wythin, he iudgeth the win, he doth either condempne or rewarde ẏ within. Therfore the fathers of them, ẏ is to saye wycked fathers of the wycked, murmuring fathers, of murmurers. (For we do not reade, ẏ euer ẏ lord was so greuously offended w̄ any thing, as w̄ murmuring against God) the lorde willing to shew that they were the chyldren of suche, beganne w̄ them, after this maner: what doo ye murmure emonge you, O ye murmurers, chyldren of murmu-

God knoweth the raines and heartes of men.

Murmuring is one of thee gretest sinnes against god.

murmurers. Your fathers did eate Manna in the deserte, and are dead. Not because ꝑ Manna was euyll, but because that they dyd eat it wickedly. This is the breade whyche commeth doun from heauen. Manna did signify this bread, the altar did signify this breade. They were sacramentes, and dyd dyffer in signes, but in the thing, whyche is signfied, they be al one. Hear the Apostle: For I wyl not that ye be ignoraunt, brethren, that our fathers were all vnder the cloude, and went al thorow the Sea, and were all baptized by Moses, in the cloud, and in the sea, and al dyd eate one spirituall meate: Euen the same spirytuall meate, albeit, an other bodely meat. For they didde eate Manna, & we do eate an other

Manna was a figure of Christ, ꝑ heauenly breade. The sacramẽtes of ꝑ old & new testamẽt did differre in signes, but in ꝑ thing which is signyfyed they be al one 1. Corinthi. 10.

thyng

thing. But they did eate ꝑ same spiritual, that we do: but our fathers, vnto whome we are like, and not theirs. Moreouer, he saith, & they did drynke all one spiritual drinke, thei dranke one thinge, and we an other. But ꝑ was in the outward apperaũce which neuertheles did signifye the selfe same thing spiritually. And how did thei drinke al one drinke? sayth the apostle: They did drinke of the spiritual rocke that followeth thẽ, and ꝑ rocke was Christe. Thereof haue we bread, thereof haue we drinke. The rocke was Christ, in signe and fygure, now is ꝑ very true Christ in the word, & in the flesh And how did they drinke? The rocke was twise smitten w̃ the rod. The twise smiting, did signifie the two peces of the crosse Exod. vii. cha.

This is therefore the breade ꝙ commeth downe from heauen, wherof yf any man dothe eate, he shal not dye: But he that partayneth to the vertue of the sacramente, not hee that partayneth to the visyble sygne. He ꝙ eateth inwardly, and not outewardly. He that eateth wt his hert, not he ꝙ presseth with hys tethe. Manua came downe frō heauen: But Manna was a shadowe, and thys is a veritie.

It must be a spiritual eatynge.

Augustine, vpon the wordes of Christe, the. lviii. Sermon.

i. Jhon. iii. cha

MOste dere beloued, we be the chyldren of God, by grace, by faythe, by the Sacramente, by the bloude of Christe, by the redemptyon of oure saupoure, we are the chyldren of GOD: It didde not yet appeare what we

we ſhall be. We know that whē he doth appere, we ſhall be lyke vnto him. For we ſhall ſe hym, euē as he is. Lo, to what thing we are nouriſhed, to receiue & eate, and yet notwithſtandyng that thing which is eatē, is not miniſhed, wheras he that doth eate is quickened. Other meat though in eating it quickeneth the bodye, yet when it is eaten it is mynyſhed: But when we ſhall begynne too eate ryghteouſenes, too eate wyſedome, to eate that immortal meate, both we ſhall be quyckened, and the meate not mynyſhed. If ſome excellente meate were prayſed vntoo thee, whyche thou ſhouldeſt eate at thy diner, thou wouldeſte prepare thy bealye, nowe God is prayſed vntoo the, prepare thy ſoule.

Spirituall meate is not minyſhed.

Agaynſt thy holy ſupper we muſte prepare our ſoules & not our bealyes.

Iohn.vi.Cha

When he therfore, betakyng vnto vs suche meate and suche drynke, did saye, excepte ye eate my flesh, and drinke my bloude, ye shal not haue life in you. Did any other thē like it selfe, speake these wordes of lyfe? But it wil be death vntoo that man, & not life, that thinketh life to be a lyer. His disciples wer offended, not all, but many: sayeng to thē selues. This is an harde saying who can heare it? What meaneth thys? Doth thys offende you? Do ye thinke that I wyll make partes of this body, & cut in sunder my membres, & geue them vnto you? What, yf ye do se the sonne of man, ascendynge where he was before? Truely, he ỹ ascendeth wholl, can not be consumed, Therefore he dydde

Christ could not be consumed.

both

both geue vnto vs an wholsom refection of his body, and of his bloud, and also did brieflie assoil that hard question of his wholnes. Let them eate thē, that do eate, and drinke that do drinke let them hunger and thirst. Let them eate lyfe, let them drynke lyfe. That eating is a refection in dede, and yet thou art so refectyoned, that thou canste not lacke, wherof to be refectioned. What other thing here, is it to drinke, but too lyue? Eate lyfe, drinke lyfe, and thou shalt haue life, & yet the life is whole. But that wyl be, that is too saye, the body and bloud of Christe, shall be lyfe vnto euery man, yf that which is taken visibly in the sacrament, be eaten and dronken spiritually in the veritie it selfe. For we haue herd the lord say:

What is too eate ỳ spirituall meate & drinke ỳ spirituall drinke.

Jhon.vi. cha

It is the spirit that quickeneth the flesshe profiteth nothinge. The wordes that I haue spokenvnto you, are spirite & lyfe.

Augustine, in the.xxi. boke of the citie of God, and.xv. Chapiter.

Jhon.vi. cha

¶ This is the bread that commeth downe from heauen, if any man eateth of it, he shall not die. I am the liuely breade that commeth downe from heauen, if anye manne doth eate of this bread, he shal liue for euer. Not without a cause, it is asked how it ought to be taken. And from them truely, vnto whom we answere nowe, they vnto whome we shall aunswere hereafter do take away thys vnderstanding These be they ꝯ promyse thys delyueraunce, not to all theym that haue receiued the Sacrament of baptisme, & of the body

of

of Christ: but too the catholyke onely, though they liue wickedly. For (say thei) they do not only eat in the sacrament or sacramentally: but in very dede, ỹ body of Christ, and ỹ because that they are in his body, of ỹ which body, ỹ apostle saithe: Thoughe we be many, we be one bread, & one body. Ergo, he which is in ỹ vnitie of his body (ỹ is to say, in ỹ knot of ỹ membres of Christ) of the which body ỹ faithfull in their communion, are wonte to receiue ỹ sacrament, we oughte (I say) verely to esteme, that he doth eat ỹ body of Christe, and drinke his blud. And by this, heritikes & scismatikes being deuided frō ỹ vnitie of thys body, maye receiue ỹ selfe same sacramēt: but not holsom & profitable vnto them, but rather noisom & hurte

i. Cor. x

Who be the treue eaters.

hurtful. Whereby they shal the sooner be condemned, or the later be delyuered. For they are not in ỳ knot & bonde of peace, which is expressed in this sacramente.

Peace & vnite is expressed in the sacramēt.

¶ In that same Chapiter.

He that eateth my flesh, and drinketh my bloud, dwelleth in mee, and I in him. He sheweth what is to eat, not sacramentally, but in very dede the bodye of Christ, & to drinke his bloud. For that is to dwell in Christe, that Christ may dwel in vs, for he dyd speake thys thynge, although he should say: he whych dwelleth not in me, and in whō I do not dwell, let him not saye or thinke that he eateth my body, or drinketh my bloud. They do not therfore dwell in Christ which are not his lymmes, but they

Vnitie & loue onely dothe fede vpon the body & bloud of Christe.

they are not his lymmes, which make theym selues ỹ membres of an harlotte.

¶ Augustine vpon Jhon. xxvi. treatye.

¶ He that eateth my flesh, and drinketh my bloud, dwelleth in me, and I in him. This is therfore to eate that meate, and too drinke that drinke, too dwell in Christ, and to haue Christ dwelling in him. And by this, he that dwelleth not in Christe, and in whom Christ doth not dwel, without doubt, he doth neither eate the flesh of Christe spiritually, nor drinke his bloud, though he doth carnally and visibly presse with hys teth, the sacrament of the body and bloud of Christe.

By these wordes ye may se that the sacrament is not ỹ very body of Christ else the wicked which dwelleth not in Christ should eate his flesh

¶ Augustine the. xxvii. treatie, and. vi. Chapiter of Jhon.

¶ And he did expound the maner of the distributyon of thys

hys gift, how he shuld giue hys flesh to eate, saying: He that eateth my flesshe. &c. This is a token, that he hath eatē & dronke yf he dwel, and be dwelled with all, yf he dothe inhabite, and be inhabyted, yf he doth stycke fast vntoo, and be not forsaken. He hath therefore taught and warned vs, wyth these mistical wordes, that we shoulde be in hys body and members, vnder him as oure heade, eatyng his flesh and not forsakynge the vnytye of hys bodye.

The trewe waie to eate the bodye of Christe

If ye se the son of man ascending where he was before.

¶ What is thys? wt these wordes he dothe assoile thē, whō he knewe: Wyth these wordes he doth declare & shew wherefore they wer offended, wt these wordes truly, if they mought haue

vnderstan-

vnderstāded. For they thought that he shuld erogate and part his body emonge them: But he sayth, that he shall ascende into heauen whole: When ye shall se the sonne of manne ascendynge where he was before: Then truly ye shal se that he doth not distribute his body, after the maner that ye thynke. Verelye ye shall vnderstand that his grace is not consumed wyth tethe.

Why the ieues were offended.

The grace of god can not be consumed

Augustine. ii. quinquage. xcviii. Psalme

¶ When the Lorde did betake thys vnto vs, he had spoken of hys flesshe, and sayde: Excepte a manne dothe eate my flesshe, he shall not haue in hym, lyfe euerlastynge. And he sayde, the wordes that I haue spoken vnto you, are spiryte and life. Understande ye spiritually, ẏ whiche I haue spokē vnto you. Ye shall

The natural body of christ is not eaten nor his blouds dronken.

shall not eate this body whiche ye se, nor drinke the bloud whiche they shal shede, that shal crucifie me.

¶ Augustine in the third boke of the Chrystyan doctryne.

¶ Excepte ye eate the flesshe of the sonne of man, & drynke hys bloude, ye shall not haue lyfe in you. He semeth to commaunde a foule and wicked thing. Therfore it is a figure, cõmaundinge vs to be partakers of ỹ lordes passion, and to printe in our memory swetly, that his flesh was crucifyed and wounded for vs.

To eate, is to be partaker of the passion of Christe.

¶ In the decrees of penaunce, ỹ seconde distinction vpon charitie and loue, these wordes of S. Augustin are founde.

¶ Also the lorde. I am the lyuely bread that came doune from heauen, if any man doth eate of this

this bread, he shal lyue for euer He therfore that doth not lyue for euer, did neuer eat this liue ly breade. But he that hath not eaten, dyd not beleue in hym. For this is to eate, that lyuelye breade, to beleue in Christ, that is to say, with loue, to sticke fast vnto Christe. Sith therefore ỹ the wicked dyd not beleue, he did not eate hym, and so he dyd wante the faith of ỹ Christians wherby onely sinnes are remitted.

To beleue in Christ is to eate his body and to drinke his bloude.

¶ Augustine, vpon the wordes of ỹ lord in Luke. xxviii. Sermon.

¶ Geue vs this day, our dayly bread. When I dyd entreate of the sacrament, I did say vntoo you, that before the wordes of Christ, that, which is offered, is bread: but after that ỹ wordes of Christe are spoken, it is noo moze

Marke howe that he saith it is called ỹ bo-

by of Chriſt & not it is ỹ body of Chriſte. Chriſt is that ſuperſubſtantiall breade.

more called bread: but ỹ bodyof Chriſt. Therfore in ỹ lords prayer, which followeth, we say: giue vs ỹ superſubſtancial bread, not this bread that goeth into the body: but that bread of euerlaſtyng life, which vpholdeth the ſubſtaunce of our ſoule.

¶ This saying of S. Auguſtin is founde in the Canones of conſecracyon, and in hys Epyſtle to Hierome.

Ergo it is not where ſoeuere the ſacrament is miniſtred.

¶ The body of Chriſt, in ỹ whiche he did ryſe, muſte be in one place: but hys truthe is ſpreade throughout al the worlde.

Auguſtine, in his Epiſtle to Dardanus.

¶ Therefore doubte not, but ỹ Jeſus Chriſt, in ỹ he is a man is there, frō whence he ſhal come. Remembre and faithfully hold the Chryſtyan confeſſyon, that he dyd ryſe from deathe, aſcended into heauen, and ſytteth on the

the ryght hande of God the fa ther, and that he shall come frō none other place, too iudge the quycke and the deade. And he shal come (ỹ angels testifyinge ỹ same) as he was sene to go vp into heauē, ỹ is to say, in ỹ same fourme & substaunce of flesshe, vnto the whych truelye, he dyd giue immortalitie, but frō it hee did not take away the humayn nature. After this fourme, wee must not thinke ỹ he is in euery place. For we must beware that we do not so affirme the diuini tie of the manhod, ỹ we take a- way the truth of his body. For it followeth not, that the thyng which is in god, shuld be in eue- ry place, as god is. For the scrip ture dothe truely testifye vnto vs, that we liue, moue and be in hym, & yet are we not in euerye place

Thys faith or article of oure faith thei doo destroi which affirme that ỹ very naturall body of christ is in the sacra mente,

Heare we be warned too shunne ỹ he- resye of the Marcionites which dyd af fyrm ỹ Christ hath but a phantasticall body

place, as he is. But manne is otherwise in god, and god otherwyse in man, by a certayne proper & singulare waye. For God and man is one person, & bothe of thē one Christ Jesus, whiche is in euery place, in ỳ he is god, and in heauen, in ỳ he is a man.

Christ touchinge his manhod is in heauen & in euery place touchenge his godhed.

¶ Augustine vpon Jhon, touchinge the wordes of the lorde, the. lvi. Sermon.

¶ The very true faythe dothe hold, ỳ the sauiour of the world was sente vnto vs. For Christe him self, ỳ is to say, the bodye of Christ, dispersed throughout al ỳ world, doth preche Christ. He was in heauē, and yet vnto him that persecuted rageously here in ỳ earth, he did say: Why dost thou persecute me? Where the lorde dyd expressely shewe, that he was here in vs. So he doth encrease and growe together whole

The churche whiche is the mistical body of Christ, is bi a certainma ner of speach called Christe

wholle: For euen as he is in vs here, soo we are there in hym. The knotte of loue and charytye dothe bringe that too passe. He that is our head, is the sauyour of his bodye. Ergo, Christe doth preache Christ. The body doth preache his heade, and the head doth defend his body, and therfore the worlde hateth vs. Whosoeuer will be in his body & in hys members, let him not maruayle, yf the worlde hateth him. Many do receyue ỹ sacrament of his body: but they shall not all that receyue it, haue the place with him, which is promised vnto his members.

Charite doth make vs one with god.

Not all they ỹ receyue the sacramẽt be sauede or incorporated wyth Christ

Augustin in his commentaries vpon the xxxiii. psalme.

A man may be borne with other mens handes. Wyth hys owne handes no man is borne.

He dothe expound him selfe in the .ii.

E.i. But

But christ was born wͤ his own handes, whē he betakinghis body, did say. This is mybody: for he did bear ẏ body in his hands

Augustine, to Bonifacius.

¶ We often vse to say whē Easter draweth nigh, ẏ to morowe or ẏ next day, is ẏ lordes passyō. And yet it is manye yeres since he suffered, & that passyon was neuer done but ones. And vpō ẏ sonday we say: This daye the lord did rise again, and yet it is many yeres since he rose. Now is there no man so folish, too reproue vs as liers, for so saying. Because we name these dayes, after the simylytude of those in which ẏ thinges wer done, so ẏ it is called ẏ same day which is not ẏ very day: but by reuolution of time, like vnto it. And it is named to be done the same day for ẏ celebration of ẏ sacrament which

sermone vpō the same psalm where he saith, he was borne after a certaine maner in hys owne handes Moreouer this place is wel expoūded both in ẏ whiche goth here before & in ẏ whiche immediately foloweth.

Marke these allusions and maner of speakynges,

which is not done that day, but was done long before. Was not Christ once crucified in his own person? & yet in a mistery he is crucified for the people, not onely euery feast of Easter: but euery day. Neither doth he lie, whiche (whē he is asked) answereth that he is crucified. For if the sacramentes had not certain similitudes, of those things whereof they are sacraments, thē should they be noo sacramentes at all. And for this symilitude, for the most part, they take ỹ names of ỹ very thinges. And therfore after a certain maner, ỹ sacramēt of Christes body, is Christes body, & the sacramcnt of Christes bloud, is Christes bloud. And ỹ sacrament of faith, is fayth. For it is none other thing to beleue thē to haue faith. And therfore when a man aunswereth that

The sacramentes doo take ỹ names of the verye thinges whereof they are sacramentes.

the infant beleueth (which hath not yet the affect of faith) he answereth that he hath fayth, for the sacramente of faithe. And ꝑ he turneth hym selfe vnto god, for the sacrament of conuersyō. For the answere pertaineth vnto ꝑ ministring of the sacramēt As the apostle wryteth of baptisme. We are buryed (saith he) w̄ Christ, through baptisme, vnto death: He saith not: We signifie burying, but vtterly he saith We are buried. He called there fore the sacrament of so highe a thing, euē wyth ꝑ propre name of the very thing it selfe.

Baptisme signifyeth buryyng and yet ꝑ apostell saieth not we signifi buryinge vnt we are buried so ꝑ this verbe est, is, muste be here taken for it signifieth Christe in his laste Suppere dyd delyuer ꝑ figure of hys bodi vnto his disciples.

¶ Augustine in the preface of ꝑ. iii. Psal.

¶ He admitted him (speakinge of Judas) vnto ꝑ banket, when he dyd betake & delyuer vntoo his disciples, ꝑ figur of his bodi

Augustine to Adamantus.

The

¶ The lord doubted not to say This is my body, when he gaue a signe, or figure of his bodye. For truely (saith he, by and by after in the same chapiter) so the bloud is the soule as Christ was the stone. And yet the apostle dyd not saye: The stone did signifie Christ, but ꝑ stone was Christe.

The lorde sayeth this is mi bodi whan he gaue a fygure of it.

Prosper, in the boke of sentences.

¶ He that dwelleth in Christ, & whose geast Christe is, doth receiue ꝑ meate of life, & drinketh the cup of eternitie. For he that discordeth frō Christ, doth neyther eate his flesshe nor drynke his blud, although he receiueth indifferently euery daye, the sacrament of so high a thyng, too the condemnatyon of hys presumptiousnes.

He that dysagreethe from Christe doeth not eate hys flesshe, nor drinke hys bloude.

Ambrose vpon the sacramentes.

The bread of euerlastynge life is sought of vs.

¶ This breade that goeth into the bodye, is not soo greadelye sought of vs, but ỹ breade of euerlastinglife, which vpholdeth ỹ substaunce of the soul. For he ỹ disagreeth from Christe, dothe not eat his flesh, nor drinke his bloud, although he receiueth ỹ sacrament of so high a thyng, to his vtter damnatiõ & vndoing.

Ambrose vpon ỹ epistle to ỹ Cori. xi. cha vpon this saying: Shewe ỹ lordes death

Here he meaneth the sacramente.

¶ Because that we wer deliuered, by the death of the lord, we, in eating and drinkyng of thys thing, do signify the flesshe and bloud, whyche were offered for vs.

Ambrose, vpon the sacraments. iiii. boke

We drynke a similitude of Christes blud

But paraduenture ỹ wilt say: I se no appearaunce of bloude, but it hath a similytude. For euen as thou hast taken the simi

litude

lytude of deathe, euen soo thou drinkest the similitude of ỹ pre-cious bloud.

Tertullian in ỹ. iii. boke against Marcion

¶ Christe hym selfe did not re-proue or discommende breade, wherw̃ he doth represent hys bodye.

Marcis̃ was an heritike which dyd re proue al creaturs saiyng ỹ they wer euil Marcion dyd affyrme that Christe hath a phantastical body, whiche opinion, thys holy doctour dothe op-pugne w̃ thes sacramente which coulde not haue bene a figur of chris-tes body, ex-cepte hee had had a treiue body

Tertullian, in ỹ. iiii. boke against Marciō

¶ Christe taking bread, & distri-butinge it vntoo hys disciples made it his bodi, saiing. This is my body, that is to say, the fygure of my bodye: But thys bread could not haue bene a fy-gure of it, except christe had had a true bodye. For a vaine thing or phantastycall can take noo fygure.

Origene vpon Leuiticus, ỹ. vii. Homely

¶ Understande that they are fygures, whyche are wrytten in the Scryptures of GOD.

And therfore examine them as spirytuall men, and not as carnall. Understand those thinges which are spoken. For if ye take or vnderstand those thinges as carnall men, they do hurte, and not nourysshe. For there is also in the gospell a letter ỹ killeth. Not onely in the old testament a killing letter is found: but also there is in the new testament, a letter which killeth him, ỹ doth not vnderstande those thinges spirituallye, whiche are spoken. For if thou doest folowe after ỹ letter, thys that is spoken: Except ye eat my flesh and drynke my bloude, thys letter killethe. Wilt thou that I bryng vnto ỹ out of the new testament, an other letter ỹ kylleth? Ye ỹ hath no knife (saith he) let him sel his cote & bie one. Lo, this letter is

In the newe testamẽt there is also a letter that killeth.

Iho. vi. chap.

luke .xxii. cha

of the gospell, and yet it killeth But if thou takest it spiritually it kylleth not: but in it is a quickening spirit. Therefore vnderstand spiritually those thynges whyche are spoken, whether it be in the lawe, or in the gospell For a spirytuall man dyscusseth al thynges, and is iudged of no man.

In the same boke, the. ix. Homelye.

And thou whych art come to ỹ true bisshop which ẅ his bloud hath purchased vnto the, ỹ mercy of god, & hath reconciled the vnto his father, doo not stycke to the bloud of ỹ flesh: but lerne rather the bloud of the worde. And heare him that saythe. **This is my bloud whych shal be shed, for the remissyon of youre synnes.** He

The flesh and blud of godes word must be sought.

which is taught in the misteryes, doth know the flesh & bloud of the word of god.

Athanasius vpō this saying of Christ, he ỹ shall speake a word against ỹ holy gost

¶ It is the spirit that quyckeneth, the flesh profiteth nothing the wordes whych I spake vntoo you, are spirite & life. For in this place also he meaneth both of his own flesh, & his owne spirit: And he deuideth ỹ spirit frō the flesh, that they might know through faith, not onely the visible part, but also ỹ inuisible part that was in him, & also that the words which he spake, wer not carnal, but spirituall. For what bodi shuld haue suffised, to haue bene ỹ meat of al ỹ world: And therfore did he make mentiō of the goyng vp of ỹ son of man to heauen, ỹ he might withdraw e them

Iohn. vi. cha

No carnal body can suffice to be ỹ meate of all the worlde

thē, frō the bodely imagination and ỹ they might hereafter lern ỹ the flesh was called heauenly meat, whych commeth from aboue, & the spiritual meat whyche he wold geue. For (saith he) the wordes that I haue spoken vnto you, are spirite and lyfe.

Why Christ dyd make mē tion of his ascendyng into heauen.

Ihon. vi. cha

Bede vpon Luke.

AFter ỹ solempnitie of ỹ olde Easter lamb was finished, whiche was obserued in ỹ memoryal of the old deliueraūce oute of Egipt, he passeth furth vnto the new (which ỹ church gladly obserueth in ỹ remembraunce of their redemptiō) ỹ he in ỹ stead of the flesh & bloud of the lambe might institute & ordain the sacrament of his own flesshe and blud, in the figure of bread and wine, & so declare him self, to be the same vnto whom the lorde sware.

Why ỹ solemnite of ỹ Easter lamb was kepte

Christ did ordayne ỹ sacrament of his owne flesshe & bloude, in the figur of bread and wyne.

Thou

Thou art a perpetual prieſt, after the ordre of Melchiſedeche And he him ſelf brake the bread which he gaue, to ſhew that the breaking of his body, ſhuld not be done without his wyll. And likewiſe he gaue thē the cup, after he had ſupped. And becauſe bread doth conſyrme and corroborate the fleſh, and wyne worketh bloud in the fleſhe: Therefore is the bread miſticallye referred vnto the body of Chriſt, and the wyne vnto his bloude.

The breaking of chriſtes bodye was nott done without hys will.

Why ỹ bread is referred vnto his body & the wine vnto his bloude.

Barnard, vpon the pſalme, qui habitat: the third verſe, and the .iii. Sermon.

Ihon. vi. cha.

¶ Except ye eat the fleſh of the ſon of man & drinke his blud. &c They ſaid: This is a harde ſaying, and ſo went away backe frō him: But what is it to eate hys fleſh, and to drinke hys bloude: but to be partakers of his paſſi

on

on, and to folow that conuersa-
tion whiche he dyd vse here in
the flesh. Which thyng ỹ moste
holy sacrament, in ỹ wt iche we
receyue the bodye of the lorde,
doth signifie, that is to say, ỹ as
the forme of bread is sene to en
tre into vs, so we must knowe, ỹ
by that conuersation, whych he
did vse in the earth, he entreth
into vs, to dwell, through faith
in our heartes. For when righ-
teousnes dothe entre, he dothe
entre also, whiche of god the fa-
ther is made vntoo vs ryghte-
ousnes. &c.

The bread en
treth into the
mouthe, but
Christe into ỹ
heaite.

i. Corinthi. i.

Gelasius Bishop of Rome, againste the
Entichians in the councyle of Rome.

¶ Surely the sacramentes of
the body and bloud of Chryste,
are godly and diuine thinges, &
therfore through them, are we
made partakers of the diuyne.

and

Thys surelye was the olde learning whiche by ẏ subtil craft of the deuyl was subuerted.

a godly nature. And yet dothe it doth not cease too be the substaunce of breade and wine, but contynue stil in the propertie of their owne nature. And surely, the image and similitude of the body and bloud of Christ, are celebrated in ẏ act of ẏ misteries.

Fulgentius, in the seconde boke of faith

As the sacrysices of the old lawe were shadowes of the flesh of Christ which should be offred, so ẏ sacrament is a figure of it being alredy offered.

¶ In these carnal sacrifices, in ẏ time of the law, was a signifycation of ẏ flesh of Christ, which he wout sin, should offer for our sinnes, & of the bloud, which he should shede for ẏ remissiō of our sinnes: But thys sacrysyce is of thankes geuinge & remēbraūce of the flesh of Christ, which he offered for vs, & of the bloud, whiche ẏ same god did shede for vs

¶ Idem, in his boke to kinge Thrasymundus.

Marke ẏ hee doth call it a sacrifice, which neuertheles is but a remembraunce of ẏ onely sacrifice

¶ This cup or chalice, is ẏ new testament: ẏ is to say, this cup

or

or chalice, which I deliuer vnto you, doth signifi ỹ newtestamẽt

Idem in the second boke.

The same one man is local as touching his manhod, which is also God vnmeasurable frõ the father. Thesame one mã, astouching the substaũce of his manhod, was absent from heauen, when he was in ỹ earth: & forsaking ỹ earth when he ascended into heauen: But as touchinge his godheade, & vnmeasurable substaunce, he neyther forsoke heauen, when he descended frõ heauẽ, nor forsoke ỹ earth, whẽ he ascended into heauẽ. Whych maye be knowen by this moste sure worde of the Lorde, whyche to shewe hys humanytie, to be contained in one place onely dyd saye vntoo his disciples. I ascend vnto my father, & youre father, my God, and your God.

Christ beinge a man is local, that is to saye is cõteyned in one place onely.

How Christe did shewe his humanitye to bee locall and his godheade to be presente in euery place

Of

Of Lazarus also, when he said Lazarus is dead. He saide further more: I am glad for youre sakes (that ye myghte beleue) ꝙ I was not there. And agayne, shewing the vnmeasurablenes of his godhed, he said vnto hys disciples: Beholde, I am wyth you to the worldes ende. How did he ascende into heauen; but because he was locall, and a very man: Or how is he present vnto his faithfull: but because ꝙ he is vnmeasurable, and verye God:

Hierome in his cõmentaries vpon Mathewe. xxvi. Chapiter.

¶ After ꝙ the mystycall Easter lambe was fulfylled, and that Christe had eaten the lambes flesh, with his Apostles, he toke breade, whyche confourteth the hert of man, and passeth further

to

to the true sacrament of the Easter lambe, ẏ as Melchisedeche brought furth bread and wyne in prefiguratyon of hym, soo he myght lykewyse represente the truth of his bodye.

Here Hierom wt holy Tertulian doth hold agaiust ẏ here tike Marcion

Hierom vpon Ecclesiastes, that is to say the boke of the preacher

¶ The flesh of the lord is very meate, and the bloud of the lord is verye drinke. We haue thys good or profyte onelye, in thys worlde, that we maye eate hys flesh, and drynke hys bloud, not onely in a misterye, but alsoo in the readyng of the scryptures. For it is very meat and drinke, which is taken oute of goddes word. by the knowledge of the scriptures.

We do eate ẏ body of Christ and drinke his bloud in the redynge of the scriptures.

Hierome vpon the. C.ix. Psalme. and. viii. Tome.

¶ Thou art a perpetual priest,

after ỹ ordre of Melchisedeche. Let vs declare onely, whye he did say, after the order of Melchisedech. Thys trewlye is as muche to say: Thou shalt not be a priest after the Jewishe oblatyons: But thou shalt be a prieste after ỹ order of Melchisedeche For as Melchisedech dyd offer or bring furth bread and wyne, so thou shalt offer thy body, and thy bloude, whych is the trewe bread and wyne. Thys Melchisedech did giue those mysteries that we haue, vntoo vs. It is he that sayde: He that eatethe my flesshe, and drynketh mye bloude. &c. After the ordre of Melchisedech, he dyd gyue his sacrament vnto vs.

The bodye & bloud of christ is the trewe breade & the trew wine Melchisedech was kynge of Salem.

☞ Hierom in his cõmentaries vpon the Epistle of Paule to the Ephesyans.

¶ The flesh and blud of Chryst is

is taken or vnderstanded. ii. wai es. Either that spirituall and di uine flesh, of the which he saith: My flesh is verye meate, & my bloud is verye drynke. Or that flesh which was crucyfyed, or ȳ bloud which was shed with the speare of the souldyer.

The flesh and blud of Christ is vnderstanded. ii. wayes

¶ Chrisostom vpon the .xxvi. of Mat.

¶ He also dranke of it, lest whē they hearde hys wordes, they should saye: Why doo we then drinke bloude, and eate flesh? & so should be troubled, for when he spake before of those thyngs they were offended wyth hys wordes. And because it shoulde not nowe alsoo chaunce, he himselfe dranke fyrste of it, that he mighte cause them to come woute feare too the partaking of those mysteryes.

Christe hymselfe did drinke of the cuppe afore ȳ he gaue it to his apostles.

Idem. xvi. Homelye

Jhon. vi. cha

¶ The flesh profyteth nothing That is too saye: My wordes must be vnderstanded after the spirite. He that vnderstandeth them after the flesh, winneth no thing, nor taketh no profit ther of. What meaneth this, too vnderstande after the flesh, or carnally? Verely to take the thynges simplie, as they are spoken and thynke none other thinge. All mysteries or sacramentes, must be considered w̄ inwarde eyes, that is to say, spirituallie. For the inward eies as sone as they do se the bread, do passe ouer the creatures, and thynke not of that bread which is bakē of the baker: but of him that called him selfe the breade of lyfe, which is signified by the mysty call or sacramentall breade.

What is to vnderstand after the flesshe

That heauenly bread whiche is Christe is signified by ye sacramente

Chriso-

Chrisostom in his first Tome vpon ye viii. chapiter of Mathew, ye. xvi homelie.

¶ It is against all reason, that we in verye dede enioying hys benefites dayly, shoulde not as muche as wt wordes, giue hym thankes: Sith that the same acknowledging & confession doth profit vnto vs. For he hath noo nede of any thing that is ours, but we haue nede of all that he hath. The giuynge of thankes addeth nothing vntoo him: but it maketh vs more familyares vnto his maiestie. For syth that when we remembre the benefytes of mē, we are the vehementlyer inflamed & kindeled, wyth the loue of them: Muche more if we be mindfull of the benefytes of god, we shall be the more studious to kepe his cōmaundements. Therfore ye apostle saith

The acknowledgynge of ye benyfites of god doth profite vs.

Collo. iii. Cha

Be ye thankful. For the remembraunce of benefits & perpetual thankes geuing is a very good keper of benefits: wherfor these most reuerent & holsom misteries, which we do celebrate in euerye congregatyon, are called Eucharistia, that is too saye thankes geuynge. For they are the remembraunce of many benefytes, and shew the head fountaine of ỹ diulne charitie & loue toward vs, & causeth vs alwaies to giue due thankes vnto god.

Why ỹ sacrament is called Eucharistia.

☞ Chrisostome vpon the .x. Chapyter, to the Hebrues, and .xvii. Homelye.

And thys that we do, we do in the remembraunce of ỹ whiche is done alreadye. For (saith he) do this in the remembraũce of me. We do not offer an other sacrifyce (as the Bishop of the olde lawe) but alwaies the selfe same

same, yea, rather we doo worke the memoryall & remembraūce of that sacrifyce: But because ꝑ I haue made mentyon of thys sacrifyce, I wyll speake fewe thynges vntoo you, fewe thynges in numbre and measure: but whiche haue greate vertue and vtilitie. Whiche remembre ye, and prynt in youre mindes. For the thinges that are spokē, be not ours, but the holy gostes What be they thē? Very many do receiue of this sacrifice ones in the wholl yeare, some twyse, some oftener. Therefore we generally to al, not onely to thē ꝑ be here: but also to thē ꝑ sit in ꝑ wildernes. For they do partycipate ones in ꝑ yeare, yea, perchaūce after two yeares: What then? Whome doo we accepte most? Them that receiue it but ones, or them ꝑ receyue it often

Here holy Chrisostome and all other faythefull fathers doo vse thys worde sacrifice for a memoriall & remēbraunce of that onelye sacrifice ones offred for euer as Augustyn also witnesseth in ꝑ. xxxviii. boke agaynst Faustus much contrary to them which craftely haue brought and induced into ꝑ church of Christ this cursed sacrifice of ꝑ masse

or them that communycate seldome: Verelye we neyther accept them that receyue it ones, nor them that receyue it often, nor them that communicate seldome, but them that come vnto it wyth a pure conscyence, with a cleane heart, with a blameles life. And they that are not such, do not receyue it as much as ones: why so? for they do receiue their own dampnation and vtter vndoyng.

They ỹ come to ỹ lordes table w̃ a pure conscience are to be prefered before al other and to be accepted.

1. Cor. xi. cha

☞ Chrisostome out of the oratyon of S. Philogonius.

¶ Many christen men are now come to ỹ madnes, and are growen to so great a contempte, ỹ where as they be ful of innumerable vyces, they nothynge regard their own life, but vpõ holy daies, do come negligently & recheloussly vntoo this bourde,

The tyme of cõmunyon is no holy day but of pure cõscience.

not

not knowing ẏ the time, of ẏ cõmunion, is neither holy day nor solempnitie: but a pure conscyence, & a life cleane from sinnes.

☞ Chrisostome out of the. xxvii. homelie touchinge his retourne from Asia to Constantinopol.

¶ We are not like the Jues, we are neither subiect to place nor to time, being confirmed w̃ the saying of the lord. As oftẽ (saith he) as ye eat of this breade, and drinke of this cup, ye shal shewe furth the lordes death. To day then we shew the lordes death: But then an holy day, & now to day also a holy day.

In ẏ matter of ẏ sacramẽt we are neyther bound to place nor to tyme.

☞ Chrisostõ. in his. i. Tome. li. Homelie.

¶ For this sacrament is a sacramẽt of peace, which doth not agre with couetousnes of money nor with simonie. For if he dyd not spare him self for our sakes

The sacrament is a sacramente of peace.

what punishment do we not deserue, if we spare not our soules for the which Christe dyd gyue him selfe, and in the meane season do spare money. Therfore let no Judas nor Simon come to that table which both did perish for couetousnes of money. Wherfore let vs I pray, auoyd and eschew this parilouse pyt, nor let vs not thynke that it is sufficient for oure saluatyon, yf when we haue spoyled wyddowes and fatherles childzen, we offer vnto this table, a chalice of gold, trimmed wyth precyouse stones. Wilt thou honour thys sacrifyce. Offer thy soule, for ỹ whiche Christe was crucyfyed, make it golden. For if thy soule be a vessell of leade, what shall golden vessels profyte thee.

Judas for couiteousnes of money sould Christ, and so he did perisshe Simon wold haue boughte the gyfte of ỹ holy ghost for money, ỹ hee myght be enriched therby wherefore all they that bye or sel any spirituall giftes for lucre and money are called after thys Simon Magus Simoniakes. The trew honoure of thys sacrifyce.

And verelye that (table was not

Superfluouse

not of syluer, nor that chalice of gold, wherin christ did giue his blud, to his disciples, and yet al thynges wer precyous, & ful of veneration and worshippe. For they were ful of the spirit. Wilt thou worship ỹ body of Christ: Despyse hym not naked in hys members, nor do not cloth him with sylkes in the churche, and suffer him negligentlye abrode to be stroued for colde and nakednes. For he ỹ saeth: Thys is my body, and together w̃ the worde, dyd bryng the thing to passe, sayth also: ye haue sene me hungrye, and yee haue not fedde me. And in so muche that ye dydde not it too one of these littleones, ye dydde it not vnto mee,

Truely this

coste in churches is discommendyd.

How ỹ body of Christ must be worshiped

Vnderstande here that as ỹ laambe beyng taken oute of the flocke and applied to the sacrifices of ỹ passeouer is calledỹ passeouer

of the lorde so is ỹ bread which is broken in the remembraunce of the body of Christe called the body of Christ.

It is the greatest honour ỹ we can do vn to god, if we do fulfyll his wil & worship him as he hath taughte vs in his word

this body of Christ (meanyng ỹ which is ministred in the sacrament) hath no nede of gaye clothing: but ỹ other body (here he doth vnderstand the poore membres of Christe) hath neade of greate care and dilygence. Let vs therefore learne to be trew phylosophers in Christe Jesu, and to worshyp hym after hys owne wyll. For he whyche is worshypped, delyteth moste in that worshyppe, whiche he himselfe wyll haue, not in that whiche we prescribe vnto him. So Peter thought that he dyd honoure Christe, when he woulde not suffre him to wasch his fete: but it was contrarie. Likewise worshyppe thou hym, as he will be worshypped, laye abrode thy ryches too the poore. There is noo neade of golden vessels, but

of

of golden soules. Aunswere me (I pray) what profit is it, if whē his table in decked wyth many suche golden cuppes, he him selfe perisheth for hunger? Therefore fede hym firste, and after ÿ shalt decke his table, as of a superabundaunce. Thou doste make him a chalice of gold, and thou wilt not geue him a cup of cold water. What profite doth folow therof? The couerynges of his table, do shine with golde and ÿ denaiest vnto him necessary raymentes. What dost thou geue him then? Tell me, I pray the, if thou shouldest se a man almost dead for hunger, and woldest not succour his necessitye, wyth some meate: but decke a table before hym wyth muche golde and syluer? What thankes thinkest thou would ÿ man gyue vnto the? What if ÿ shouldest

The poore must be cared for afore al other thynges.

Thys godlye lerninge hath bene long hidden from vs.

deste se a man almoste frosen w cold, & woldest prepare no necessary raimēts for him, but set vp goldē images in ỹ honor of him shuldest ỹ not seme to cōtempne him: So it behoueth ỹ to think in Christ. When he goeth about wandering, as a straunger, lacking harbor, then ỹ dost not receiue hym, & in ỹ mean season, ỹ dost trim ỹ pauings of churches Thou makest vp costly walles, ỹ settest vp gorgious heades of pillars, thou causest lampes to hang down frō golden sielyngs & in ỹ mean season thou dost not vilite him being in prison. No man was euer blamed or accused because he had not buylded vp costly temples or churches. But euerlasting fire of hel (ỹ punishment of the deuils) do hang ouer vs, except we doo thother thinges diligentlye.

No man was euer blamede because he had not buylded gorgious churchis

¶ To all theim ẏ do pro-
fesse ẏ truth and veritie of
our lord, Jhon Veron wissheth
grace, not onelye to be readers,
but also to be true folowers of ẏ gospell
of our sauiour Jesu Chryst, ẏ so we may
al w̄ a clere conscience, come too the
lordes table, banket & feaste
of euerlastynge life.

Ere ye haue
(good chry-
stē readers)
ẏ opinyons
& sayinges
of the olde
faithfull fa-
thers vpon the Sacrament of
the body and bloude of Chryste,
compendyously sette forthe:
Whereby ye may vnderstande
and perceiue, not onelye howe
we haue bene deceiued in ẏ mat
ter of ẏ sacrament, these manye
hundreth yeres, by certain false
pro-

prophetes, yet remayning here emong vs in this world, but also how we ought, if we entende to be in the vnitie of the bodye: of Christ, to come vnto this holy maundie, and banket of euerlasting saluation. Verelye, dere beloued brethren, I wold wish that all we, that do profesle the gospell had alwayes when we come to this communion, that moste holsome and profitable saiyng of the apostle, in our memorye and remembraunce: Purge the olde leuen, that ye maye be swete dowe, as ye are swete bread. For Christ our passeouer is offered vp for vs. Therefore let vs kepe holy daye, not wyth olde leauen, neyther wyth the leauen of malycyousenes & wickednes: but w̄ the swete bread of purenes & truth: Then shuld

1. Cor. v. cha

all

all enuye, malyce and rancoure al fylthy liuing and communication, al couetousnes, fornicatiō, adultery, & abhominable whordome, all detestable swearynge strife and altercatyon be banysshed away from oure heartes. Then shuld the mouthes of the enemies of the crosse of Christe and of his gospel, whyche vpon our wicked and filthy lyuynge, do take an occasion to speake euyl of the worde of God, and of hys moste sacred Scriptures, too the greate comforte of all godly persons, be vtterly stopped. Ye shal vnderstand, that in this place the holy apostle saint Paule doth allude to that olde sacrament of the paschal lambe, or passeouer, which ẏ aunciente Jues were cōmaunded to kepe in the memorial of their delyue

The enemyes of ẏ truthe, do take an occasion vpon oure naughtye lyuing, to blaspheme ẏ scriptures.

raunce oute of Egipte. In thys olde fygure, nothyng was commaunded so straygh tlye, as the vnleuened breade. In so muche that the lorde doth by hys pro-
Exo. xii. Cha. phete Moses saye. Whosoeuer shall vpon these dayes eate any leuened breade, hys soule shall perisshe, frō emonge my people.
Mat. xvi. cha. Beware of ỹ leuen of ỹ pha rises and sadu ces
1. Cor. v. chapi Know ye not ỹ a litle leuen doothe sowre ỹ whole lumpe of dowe:
This was but a figure, brethrē of better thynges to come. For sithe that leauen in the scriptures, when it is taken in ỹ worse parte, doth sygnyfye bothe the hipocritical doctrin of ỹ vngodlye, and alsoo wycked and vnclean conditiōs wherw̄ ỹ whol man, yea the whole societie and felowshyp of mankynd is infected. It is euydente, that nowe when Christ oure true paschall lambe, is reuelated vntoo the worlde: we ought to kepe a perpetuall

petuall passeouer, abstainyng al waies from ẏ leuen of vngodly doctrine, & vnpure life. Which if we do not, with al our might and eudeuoure, sith that we do now dayly eat our true paschal lambe or passe ouer, that is too saye, feade vpon the bodye and bloud of Christ spirituallye, not onely in a misterye, but alsoo in reading and hearing ẏ scriptures: we oughte too loke for nothing elles trulye, then for extreme damnation & death. For why? This is that roial & king lie banket, vnto the which al nations are bidden and inuitated But if any mā doth presume to come vnto it, not hauing ẏ wedding raimēt or bridegromes liuery, he is byẏ straighte cōmaūdement of that mightye kynge, which can kil both the soule and

We fede dalli vpon the bodē and bloude of christ spiritually not in a mistery only, but in the reading & heringe of ẏ scripture.

Mat. xxii. cha

the body, cast into vtter darke-
nes, where shal be wepyng and
gnasshyng of teth. Therfore yf
we wil come to the lordes table
without ieopardie, if we wil re-
ceyue there an holsome repaste
and not deadly poison, let vs ex
amine truely oure selues, whe-
ther we haue that vesture, whi-
che is requyred of thē that are
bidden to that feaste, or not. By
ỹ lyuerie badge or cognesaūce
greate Lordes seruauntes are
knowen. Heare then what the
lord saith: By this shall all men
know, that ye are my dyscyples
if ye loue one an other. Hereby
ye maye perceiue that loue is ỹ
onely rayment or liuerye, with
out the which whosoeuer dare
come to this feast, he shal be, vt-
terly to his own damnatiō, cast
awaye, as an vnprofytable and
rotten

He that wyll come to ỹ lor-
des table wi-
out ieoperdye
must haue vp
on hym the
bridegromes
liuerye.

Iho. xiii. cha.
Which is the
bridegromes
liuerye.

rotten membre. For Paul saith Thoughe I hadde al fayth soo that I could moue mountains out of their own places, and yet haue noo loue, I am nothinge. i. Cor. xiii. cha

Yea, though I bestowe al my goodes too fede the poore, and gyue my bodye too be brente, & yet haue no loue, it profyteth me nothing. Surely withoute loue, we are vnprofitable & vnfruictful braunches, and be not in that knot of vnitie and peace which by thys holy sacramente is vnto vs represented. Let vs therfore caste awaye the dedes and workes of darkenes (whyche is the liuerie of our old auncyente enemye) and put on the armour of light. Let vs walke honestly, as it were in the daye light, not in eating drynkinge neyther in chaumbring & wan- Rom. xiii. cha The workes of darknesbe the liuerye of the deuill.

tonnes, neither in strife and enuyinge: But putte we on Jesu Christ. He that doth put on Jesu Christe, as he shoulde do, or cast away the workes of darkenes, and of the flesshe, which are these: adultery, fornication, vncleannes, wantonnes, worshyppinge of idoles, witchcrafte, hatred, variaunce, wrath, strife, sedition, sectes, enuying, murder, dronkennes, glotony, and suche like: so he doth put on, and take to him selfe: loue, peace, vnitye, concord, longe suffering, gentlenes, goodnes, faithfulnes, mekenes, temperauncye: briefly, he doth put on all godly vertues, required of vs in the Scriptures, and worde of God. Whosoeuer is decked wyth suche a vesture and lyuerye, let hym come boldelye to the lordes supper

Gala. v. chap

What hee doth put on, y putteth on Christe Galat. v. chap

per,and there he shall tast how swete the lorde is,there he shall receyue that lyuelye breade, ỹ fedeth to euerlastinge life

Some wil paraduenture saye: Thys is a straunge doctryne and contrarye to all scriptures Doth not Saincte Paule saye that the ryghteouse shall lyue by kaythe: Doth not oure iustifycatyon depende of kaythe onelye: Then yf we bryng kaythe to the lordes table, it is sufficyente to oure saluatyon: There shall we receiue ỹ most holsome phisicke ỹ healeth all the dyseases of the soul,and at length we shall heare ỹ moste comfortable word & saiing of our lord Jesus christ:go thy way,thy faith hath made ỹ safe. I confesse & graũt & euer haue bene of ỹ opinion & mynd,that kayth in Jesu Christ

Obiection.

Roma.i.chap
Gala.ii.chap

Mat.ir.chap

Solution

By faith only we are iustyfyed. Here

doth iustifye without the workes of the law. For fayth is the onely meate, wherby we apprehend the mercy of god, trust to his promises and his word. By fayth onely we are saued, oure sinnes are forgiuen, and before God we be accompted ryghtuouse, as the Apostle to the Romaines, and Galathians dothe plainly testifie. But thys faithe must be no dead faith, it must be liuely, it must worke and bringe forth fruictes worthy this our vocation and calling. For saint Paule saith: In Jesu Christ, neither is circumsion anye thinge nor yet vncircumcisiō: but faith which worketh by loue. And agayne: We are hys workemanshyp, created in Christ Jesu, vnto good workes, whyche God ordained, that we shuld walk in them

ẏ must marke ẏ thys worde only added of ẏ holi doctors do not exclud good workes as thoughe whē we haue faith we shuld do nothynge, but it excludeeth ostētation and bostynge of oure good dedes. Bryeflye we muste worke, & yet saye that wee are vnprofitable seruaūtes and ẏ through oure workes we meryt nothinge.

Gala. v. chapi
Ephe. ii. chap

them. Whych (I praye the) are those good workes? These verely are the good workes whiche god hath ordained that we should walke in them al the daies of our life. To be in outward and exteryoure matters nexte vnto god, subiect vnto our kynges magistrates, and rulers to honoure father and mother, w all trewe obedyence due vntoo them. To fede the hungrie, too geue drinke to the thirstye, too cloth the naked, to harbour the harbourles, too vysite the sicke and refresshē theym that be in pryson. Bryefly e too loue oure neyghbour as oure selues, and to do alwaies vntoo other, as we wyll be done too. These be the workes precisely e commaūded of God in hys worde and Scryptures, whiche yf we doo not

The good workes ỹ god dothe require of vs much cōtrarye to the doctrine of Antichriste which caught ỹ Masses pilgrymages & such beggerly geare were good workes

not too the vttermoste of oure power, the dreadfull iudge Iesus Christe, whome wee haue despysed in hys members, shall thunder vpon vs that dreadefull and ineuytable Sentence. Departe ye from me (O ye cursed) intoo euerlasting fyre, whiche is prepared for the deuyll, and hys aungelles. Not ye all that saye vntoo mee, Lorde, Lorde, shall enter intoo the kyngedome of heauen: but he ỹ doth the wyl of my father, whiche is in heauen, he shall enter to the kyngdom of heauē: Had not theſe folkes ỹ gift of faithe: Marke what foloweth. They shall saye vntoo mee, Lorde, Lorde, haue we not prophecyed in thy name: Haue we not caste oute deuils, and done manye

Mat. xvi. cha

ny great myracles through it:
And then sayth Christe, I wyll
acknowledge vnto them: I ne-
uer knewe you. Departe from Mat.vii.chap
me, ye that worke iniquytye.
Surelye these personnes, here
mentioned of, by our sauyoure
Jesus Christe, had beside fayth
(wythoute the whyche they
coulde notte haue done those
myracles) the gyfte of prophy-
sye. Whye are they then reiec-
tede and caste awaye? Because
verelye, that they wanted loue.
For the holye Apostle Saincte
Paul (as I haue already, alled
ged before) dothe paynlye say. i.Cor.xiii.ch
Thoughe I coulde prophecye
and vnderstande all mysteryes
or secretes and all knowledge.
Yea, though I haue al fayth, so
that I could moue moũtaynes
oute of their owne places, and

yet

yet haue no loue, I am nothing
Wilt thou say (here I do speake
generally vnto all them that w̄
vs doo profesſe the gospell) that
thou hast a Christian faith, wh̄ē
thou seest thy brother or thy sis-
ster naked, and destituted of dai
ly fode (whereas thou thy selfe
doste fare delycyously, muche
meat and drinke, which in time
can not be spēt of thy houshold
seruauntes, being corrupted by
the, many gaye and costly ray-
mentes also, beyng shamefully
moth eaten) and hast no maner
of compassion vpon them? Is it
inough to say vnto them, when
thou shewest no mercy, nor gy-
uest nothing vnto them: depart
yee in peace: God sende you
warmenes and foode? Verely
ye ryche men, ye shal wepe and
howle, on youre wretchednes,

that

He that seeth his brother or his syster naked or destitu ted of daylye fode, & hathe no compassiō vpon theym hath no chry- stian faythe.

that shal come vpon you. Your ryches are corrupte, youre garmentes are moth eaten. Your golde and syluer is cankered, and the ruste of them shall bear wytnes agaynste you, and shall eate your flesh, as it it were fire Ye haue heaped treasures together, euen wrathe too youre selues in the last dayes. Canne ye. I beseche you, affirme truelye that yee beleue in Christe, whom ye suffer, for mere nakednes and wante of fode, thus miserabiye too perysshe. Whatsoeuer is done here vnto his poore members (in whome hee is eyther refreshed or neglected) he dothe impute it done vntoo hym selfe. For saythe he: In soo muche that ye dyd it too one of these lyttleones, ye dyd it vnto me. And in soo muche as ye did not

Iam. v. Cha.

Matt. xxv. ch

not it too one of these lyttleones, ye dyd it not vntoo mee. Agayne, vntoo Saule, whyche persecuted hys churche rageouselye here in the earthe, he sayde from heauen: Saule, Saule, whye doest thou persecute mee? Marke ye thys, ye worldelynges, whych of vncharytable coueteousenesse, doo ioyne fielde to fielde, house too house, goyng aboute too be lordes and possessyoners of all the world, whensoeuer ye put anye poore man by his lyuing, thrustyng hym oute of hys house or farme, or els cause hym to paye an vnreasonable rent & income for it, therby (besides ẏ dearthe of all thynges, that ye cause in thys realme, through your vnsaciable auarice) bringinge him hys poore wyfe, and hys chyl-

Actes. ix. and xii. Chapiter.

dren

dren, to the staffe and wallette: verelye ye do it vntoo Christe. For whatsoeuer (saythe he) ye doo to one of these litleones, ye do it vntoo mee. Howe can you nowe wyth a good, and cleare conscience, thoughe ye boste neuer soo muche of youre faythe, come to this roial feast and banket, not hauingone thrid of this wedding rayment, or bridegromes lyuery vpon you. For if ye had any sparke of loue and charitie in you, ye would not so ordre the poore selye membres of Christ. Your fayth is vayne, & your knowledge is playn vanitye. For he that sayth. I knowe god and kepeth not his cōmaundementes, he is a lyer, and the verytye is notte in hym. But the chyefe commaundemente, yea, the somme and effect of al commaun-

Mat. xxv. cha

Vncharytablenes is cause ẏ the pore cōmones be so vsed.

.i Jho. iii.

commaundementes is: Loue thy neighboure as thy own self Sith therfore that ye oppresse thus your poor neighbours, euer (as greadye horse leaches) suckyng their very bloud: yf ye say that ye knowe God, ye are but lyers, & the veritye, though ye speake neuer so godly of god and his worde, is not in you. Here I do passe ouer ỹ vnclean ly fornication, the innumerable stinkyg adultries, and blasphe mouse swearynges, the dron kenes and glotony, which reyg neth emong you, which should be the lyghtes and Lanternes of all the worlde. Yea, whyche is more too be lamented of all men, manye of you, when they haue done euyll, doo bost them selues moste shamefullye of it, and reioyce in their wicked and

flagitiouse

flagitiouse doinges and factes.
Some agayne wyll make the
worde of God, and hys sacred
scriptures a cloke, shield and de
fence of their filthy liuinge. For
saith the one, it is wrytten, doo
whatsoeuer thou wilte, ỹ shalte
not synne. And the other, Salo
mon affyrmeth, that stolen wa
ters be swete, & that the bread,
whyche is preuelye eaten, hath
a good taste. Thus they goo a-
boute too excuse them selues, &
to make the ignoraunte too be-
leue, that the Scryptures doo
beare with them in their filthy
& abhomynable doinges. But
brethren, be not yee deceyued.
For neyther fornycatours, ney
ther worshyppers of Images,
nor aduouterers, nor weake-
lynges, nor abusers of theym
selues with mankinde, nor the-

In the. vii. chapiter. of ỹ firste epistle to ỹ corinthians you shal finde suche a saying but note and marke whyit is spoken of ỹ apostle. In ỹ .ix. chapiter of Salomones prouerbes a recheleſſe woman is induced by ỹ wyse man, whyche vngodly woman doth call vntoo her, such as do follow thyr owne waies vsynge suche wordes as these vngodly do al

ledge for their excuses.

1. Cor. vi. chap

ues, nor couëteouse persones nor dronkerdes, nor cursed speakers, nor extortyoners, shall enheryte the kingedome of God. Yf oure earthelye parentes shoulde threaten at anye tyme, too dysheryte vs for oure wycked and vnthryftye liuyng, we wold incontynently, rather thē we wold lose our trāsitory and corruptible patrimonie, forsake all vnthryftynes. Howe muche more oughte we, sythe that our heauenly father doth threaten, that he wyll exclud vs from his kyngdome, yf we be fornycatoures, worshyppers of Images, adulterers, coueteouse, and extortyoners, too forsake al these abhominable vices, and that by tyme, least we be put from that heuenly heritage, which Christ the sonne of the lyuynge God,

hath

hath purchased vntoo vs, with hys precyous deathe & bloud-shedyng. Verelye, as longe as suche coueteousenes, extortyon, pullyng & strype backebytynge, adulterye and vncleane fornycation with other innumerable fylthye vyces, doo soo stronglye preuayle emonge vs, oure faythe is but a dead faythe, which the deuyll of hell hath also, and trembleth for feare. Nor we ought not, tyl we haue cleane put awaye that olde leauen of vnpure lyfe, too come to the eatyng of our passe ouer. For then we can not dwel in Christ, nor Christ in vs. And yf we dwell not in Christe, nor Christ in vs, we doo notte eate hys flesshe, nor drynke hys bloude, thoughe we do a thousaunde tymes receyue the Sacramente of so high a thynge to

James. ii. ch.

our vtter dampnatyon. I haue now a greate cause to lamente and bewayle in my hearte, too se the people of the lower sorte, vnto whome god of his infinite goodnes, did geue the lighte of knowledge and diuyne vnderstandinge, in so muche that many of them, whiche were neuer lerned but in theyr mother tongue, be able (thankes be vnto ỹ heauenly spirite) too matche, yf they goo to playne scryptures, with any doctoure of the papystes parte. I lament I say, to se howe abhomynably, the moste parte of them do lyue. Whoredome, dronkennes, and glotony vnto them is but sporte and pastime. They backbite, they sclander, they chyde and stryue. Emonge them there is no modestie, noo soberne, no temperaũcye

cie. All deceyte, all crafte, all sub
tiltye and falsehoode, reygneth
emonge theym. Whereas yf ye
heare them dyspute and reason
of the scriptures and worde of
god, ye wil thinke that they bee
very Aungels, that bene come
down from heauen. So godly
they talke, so godly they speake
Is not this, brethren, to mocke
the gospell of our sauyour Jesu
Christ, the sonne of the lyuynge
God? Where be nowe the wor- Math. v. cha.
des of our heauenly Master, &
teacher become? Let your light
so shine before men, ẏ they may
se your good workes, and glori
fie your father which is in hea-
uen. Marke ye now, aud printe
these words in your memories
and mindes. We al vnto whom
the heauenly father hath reue-
lated his truthe, are bounde wi

our modest behauioure and honeste conuersation, to winne all men, if possible were, vntoo our master and sauiour Jesu Chryst to stirre and moue theym, wyth our godly and vertuous liuing to laude and magnifye our heauenly father. Wyth wyth honest conuersation and good workes. For so is the will of god, before whom, noo vncleannes, nor fylthy thing can consiste or abyde. And besides that, as yf chyldren be well nurtered, behaue thē selues manerly and well, their parentes, whyche haue brought them vp, be therfore of all persones magnified and praysed. Whosoeuer se theym, will saye. Gods blessinge lyght vopn the heartes of suche parentes, they are worthy to haue chyldren, seuen so yf we do lead here a godly

A familier similitude to prouoke all men to liue according to theyr professiō

lye

ly & vertuouse life in this world if we be sobre, modest and gentil vnto al persons. Verely it shall redound too the glorye of ỹ liuing god. Our father, whyche is in heauen, shal be glorysied of all men. Al natyons wyll laude & praise his holy and blessed name, yea and therby many shall be allured to the holy gospell and faith of our sauiour Jesu Christ. Contrary wise, if chyldrē be vnnurtured & vnmanerly behauing thē selfes rudely & naught, it wil be to their parentes, great shame and dishonesty For it their fathers & mothers, shal cōmonlye of all persons be dispraysed, and very muche discommended: euen soo, if we doo not liue accordyng to oure professyon, yf oure conuersatyon be notte honeste, decente, and

Fathers and mothers are highly discommēded if their chyldrē be not well brought vp.

comely, the doctrine of the gos-
pell whyche we do profesſe, shal
be euill ſpoken vpon. Our hea-
uenlye father, wythoute doubt
shall be highly dishonoured, as
Rom. ii. chapi S. Paule sayth: Thou makeſte
thy boſte of the lawe, and tho-
rowe the breakinge of the law,
thou doeſt dishonoure god. For
the name of the lord is euyl ſpo
ken of, emonge the gentiles for
you. Do not nowe the enemy-
es of the truth, hauyng not one
ſyllable of the ſcryptures to de-
fend them ſelues, openly in eue
ry place, as they are ſyttyng on
theyr ale benches, depredycate
and saye: Where is extortyon,
bryberye, and pyllynge, nowe
a dayes moſte vſed. Verelye e-
monge theſe newe Goſpelers.
Where dothe coueteouſenes,
whordome, adulterye, dronken
nes

What the ene
myes of the
truth hauyng
no ſcripture to
defende them
ſelues, be wōt
to saye.

nes, blaſphemouſe ſwearynge and glotonye, at thys preſente tyme reygne: Where, butte emonge oure newe goſpellers: Who doth ſtryue, enuye, bridermine, one an other, deceiue and begile one an other. Who doth backebite and ſclaunder, who is vnmercifull and vncharitable: Who (ſaye they) but oure newe goſpellers: Thus they do ſaye and I beleue it partely. Wherfore dere beloued brethren, I beſeeche you, as pylgrymes and ſtraungers abſtayne from fleſhlye luſtes, which fyghte againſt the ſoule, and ſee that ye haue honeſte conuerſatyon, emonge the enemyes of the truthe and verytye, that where as they backebyte you as euyll doers, they maye ſee youre good workes, and prayſe god in the daye

i. Peter. ii. cha

of vilitation. For so is the wyll of God, that with wel doing ye may stoppe the mouthes, of folysshe and ignorant menne, as free, and not hauing the libertie for a clooke of malycyousenes, but euen as the seruauntes of GOD. Thys verelye, wyll be vnto your owne selues, here in thys worlde, greate shame and rebuke, and in the worlde too come, vtter confusyon, if youre aduersaryes may verefy these sayinges vpon you. Beholde, thou arte called a Chrystyan, and trustest in the gospell, and makest thy boast of GOD, and knoweste hys wyll, and alloweste thinges that be excellent and beynge enfourmed by the Gospell, beleuest that thou thy selfe arte a guyde of the blinde: a lyghte of them whyche are

Here we do a lude to the say inge of the apostle, In the seconde to the Romaines,

in

in darkenesse, an enfourmer of theym whyche lacke descreatyon, a teacher of the vnlearned, whyche haste an exaumple of knoweledge and of the truthe, by the Gospell. Thou therefore that teachest an other, teachest not thy selfe. Thou preachest that a manne shoulde not steale, and yet thou stealest. Thou sayest that a man should not commytte adulterye, and yet ỹ breakest wedlocke. Thou abhorrest idoles, and yet robbest god of his glory. For thrughe breakyng the commaundementes of the gospel, wherof before al men thou makest thy boste, ỹ giuest an occasion vnto al other natyons and peoples, whyche haue yet the veale of Moises before theyr eyes, too speake euyll of the trewe doctryne and

gospell

gospell of our Sauyoure Jesu Christ. Whych hath taught vs that we should daily in our prai ers, aske, that the name of oure heauenlye father may be sanctified. Marke and vnderstand. Can hys name be holyer then it is? no forlouth. But when we saye: Holowed be thy name, beſydes all other thinges comprehended in thys petition, we deſyre that of his mere mercyfulnes, he gyue vs grace ſo to lyue in this wretched worlde, ſo too vſe and behaue oure ſelues in our conuerſatyon (all impietye and vngodlyneſs, which myght in any wiſe obſcure the ſanctyfication of his name, beyng baniſhed away) that all men, ſeynge oure good workes may prayſe and laude his holye and bleſſed name. Do we not then make a

How this petitiō, halowed be thy name, ought to be vnderſtanded.

lye,

lie, and diſſemble before god, to our vtter deſtructyon and vndoing, if we liue contrary to the ſame. Doubtles the lord in his fury & wrath, wyll thunder out theſe wordes vpon vs: Ye vngodly, why do ye preach my lawes, & take my couenaunte in your mouthes wheras ye hate to be reformed, & haue cast my wordes behinde you. When ye ſawe a thief, ye conſented vnto hym, and haue bene partakers wyth ỹ aduouterers. Ye haue let youre mouthes ſpeake wickednes, & wyth youre tongues ye haue ſet furth deceiptes. Ye haue ſate and ſpoken agaynſte your brethren, yea & haue ſclaũdered your owne mothers ſonnes: I wyll plucke you awaye, and there ſhall be none to delyuer you. For to him onely, that orde-

If we liue wickedly whē we ſay in our praier, halowed be thy name: we make a lie vnto god.

Pſalme. l.

To the onlye ꝑ vse honeste conuersatyon the saluatyon of god shal be shewed.
Apocal.ii.cha
It is saide vn to the aungell of ꝑ church of Ephesus, I will remoue ꝑ candlestick frō his place except ꝑ repent.
Job.xxiiii.

ordereth hys conuersation honestly, or accordyng too ryghte, wyll I shewe the saluatyon of God. Besydes all these, I am greatly afrayde that he will remoue our candlestycke from his place, that is to say: take awaye his truth and verytye from vs, and giue vs vp into the spiryte of erroure and blindnes, where in we haue, to the destruction of many soules, walked soo many hundreth yeres before. For god (saith the scripture) maketh the hipocrite to reygne, for the synnes of the people. That we may therfore, auoyde those horrible plagues, let vs repent by tyme and ordre our conuersatyon honestly, that we maye be accompted not talkers onely, but trew folowers of the gospell & worde of god. Then shall our heauen-

lye

lye father, through vs, of al nations, peoples and tonges be glorified, prayled and magnifyed. Then without doubt shal we receiue at the lords table that blessedful and euerlastynge lyfe, which is purchased vnto vs, with ỹ precious bloud of our sauior Jesu Christ. To whome w the father, and the holy ghost, be praise, glory and honoure, world without end.

AMEN.

Written at Hackeney, ỹ laste day of October, in the yeare of our Lord, M. D. XLVIII.

Imprinted
the.xj. day of
October.

Anno. Do. 1550.

At Worceter
by Ihon Oswen.

¶ They be also to sell at
Shrewesburye.

Cum priuilegio ad imprimendum solum.